

Calvinist Contact

September 25, 1987 / 43rd year of publication / No. 2086

Mixed opinion on whether "zapping" food is safe

Marian Van Til

ST. CATHARINES, Ont. — Health Minister Jake Epp says that irradiation of food is safe, but others, including members of a parliamentary committee which studied the matter, aren't so sure.

Epp announced on September 10, in response to the committee's report that the federal government will soon permit a wider range of foodstuffs to be irradiated. Irradiation involves bombarding foods (or "pre-foods" such as wheat and wheat flour) with gamma rays in order to kill contaminating micro-organisms and prolong shelf life. For 30 years, the government has allowed irradiation of wheat, wheat flour, onions, potatoes, and spices, but is now willing to expand that list.

The irradiation process exposes foods to ionizing radiation emitted from special rods of Cobalt-60. Gamma rays, like x-rays, are a highly penetrating form of electro-magnetic energy. Dr. Bill Woodward, an associate professor in the University of Guelph's Department of Nutritional Sciences, points out that gamma radiation will not leave food radioactive, just as x-rays don't leave people radioactive. He admits there could be other undesirable effects, however, and that is what is causing the current controversy.

Woodward says that irradiation could effect the nutritional value of food, notably vitamin K. But he qualifies that by pointing out that "you'll destroy more things by boiling than by irradiation." (That's true of homestyle irradiation, i.e., microwaving, too, he says, though he dislikes microwaving because he prefers his food to look like "it won't get up and walk off the plate.")

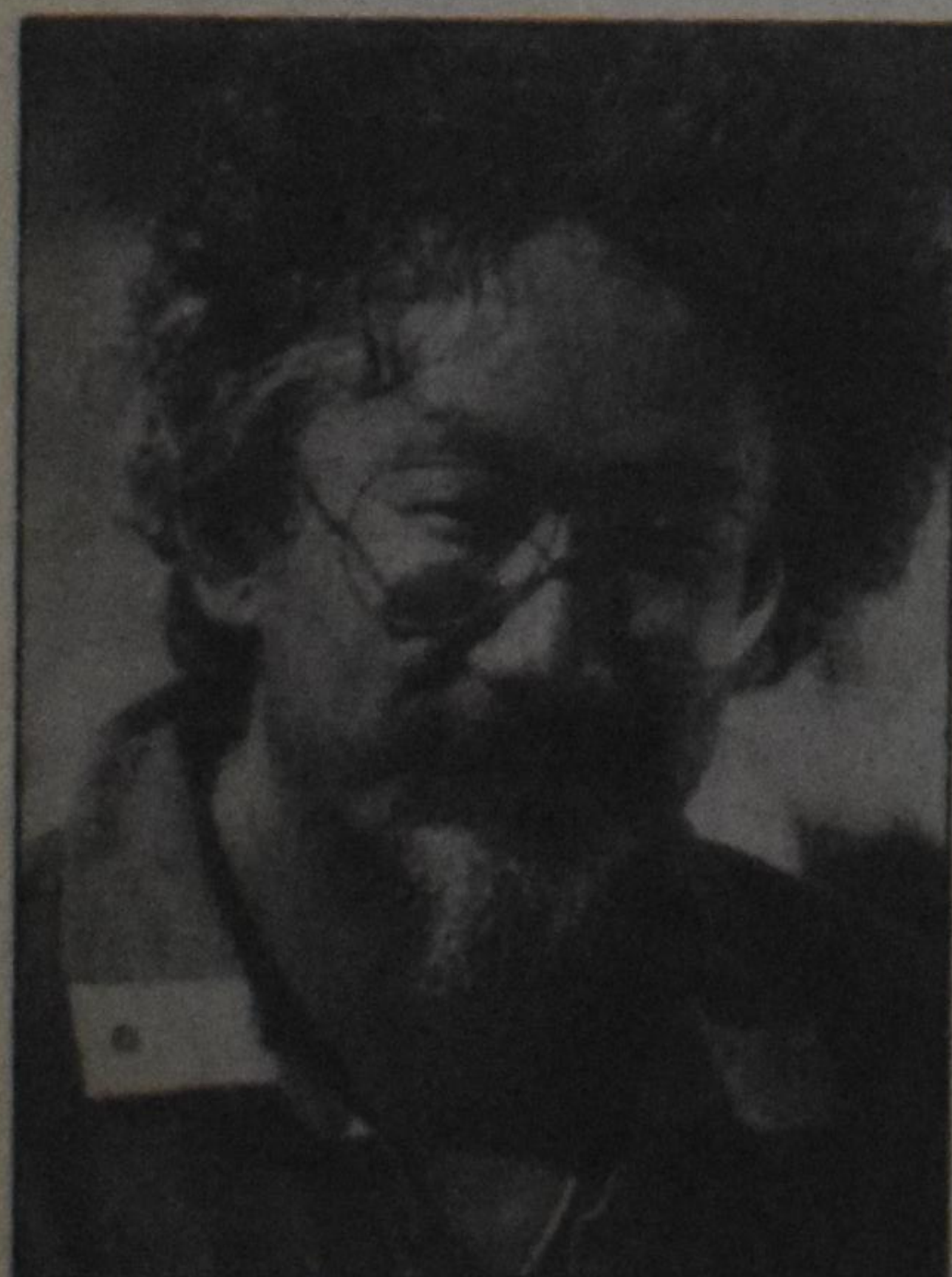


Photo: C.C. Files

Suzuki: "... there will be unexpected and deleterious effects."

A spokesperson for Toronto's Pollution Probe, Dave Brewer, notes that there are studies which indicate that gamma rays change the molecular structure of some foods, producing unknown chemicals. Brewer and Pollution Probe oppose irradiated food because "when you zap things with gamma rays, you produce certain chemicals. We're not even sure what they are, let alone what they do to people."

Nuclear energy sources unconcerned

Atomic Energy of Canada is unconcerned. Frank Fraser, AEC's vice-president says that "the industry has the tools now to develop irradiation in the processing industry," with poultry being a likely first candidate. Fraser contends that 70 per cent of the poultry sold to Canadians contains some salmonella bacteria. (There were 763 salmonella-related deaths last year nationwide.) Irradiation would eliminate all salmonella in poultry, he maintains. Other sources refute that, however. Judith Cross, an irradiation opponent from Burnaby, B.C., calls attention to the fact that Atomic Energy of Canada's own studies say the level of radiation needed to do that would be so high that it would change poultry's taste, making it difficult to market.

Respected biologist David Suzuki also has doubts about wider ranging use of the process. He says scientists who say it's safe have been asking the wrong questions. "It is not a debate over whether it is safe. We won't know until the technology is widely used and millions of people have eaten the food for years. If history is any guide, there will be unexpected and deleterious effects."

Recent U.S. studies back up that view, with the result that, while Canada is endorsing the technology, the New York, New Jersey, Pennsylvania and Oregon state legislatures are considering bills to ban it, and Maine has already done so.

Continued on page 2 ...

Thinkbit

Explanations satisfy while images haunt.

From *And Every Wonder True* by Herbert O'Driscoll

Egyptian Christians face constant persecution



Photo: Le Devoir

Public worship in the streets of Egypt leave little doubt that Islam is the established religion, whereas Christianity and Judaism are not tolerated.

Robert VanderVennen

TORONTO, Ont. — "The conspiracy of the Egyptian government and the Muslim fundamentalists against Christians is similar to that of Nazis against the Jews," the Christians of Egypt say. They say they are facing an all-out war, the goal of which is to force them to convert to Islam or live in abject poverty and despair.

They feel that the mass media characterize them as infidels and enemies of God and Islam. The government and business refuse to hire them and promote them from existing positions. Public housing for middle and lower class people is not available to them unless they convert to Islam.

Christians make up 20 per cent of the Egyptian population. They are not allowed to build new churches or repair old ones. Their shops are vandalized and their people assaulted. They suffer discrimination in education. All this takes place with the silent approval of the government.

Long tradition of suffering

"The complaints of the Egyptian Christians are valid and they have a long history," confirms Rev. Bassam Madany, Arabic Minister of the Back to God Hour. Egypt became Christianized through the evangelistic ministry of the apostle Mark, according to tradition. They suffered severe persecution from the Romans until the time of Emperor Constantine.

Their faith flourished freely, with leadership that included the church father Athanasius, until the Council of Chalcedon, where some of their beliefs were judged to be heretical. They were persecuted mercilessly by Byzantine Christians. When Egypt was conquered and settled by Muslim Arabs in the seventh century, soon after the death of Mohammed, the Christians — the original Egyptians — became subject to Muslims, a situation which continues to today. It is not surprising that they have become bitter toward their oppressors.

The rise of Muslim fundamentalism

in the Middle East has brought fresh persecution to Christians in Egypt. Intolerance and human rights abuses are at a new high. The concept of "Jihad," the holy war, has been given new visibility and legitimacy, with terrorist acts taking place in local communities as well as in international incidents.

Some discrimination is non-violent, such as the appointment in March by President Mubarak of 20 district attorneys, all of whom are Muslim.

Aid from North America

Among Egyptian Christians in Canada are Mars Fam, a member of the Grace Christian Reformed Church of Scarborough, who is a missionary to Muslims with Alpha and Omega Mission.

Christians in North America are called on to help their brothers and sisters in Egypt through the Rev. Dr. Samuel Habib, President of the Evangelical Churches. He urges Christians to express their concern about the persecution of Egyptian Christians to their government.

Christians can contribute money to help build housing for poor Christians, to help train Christians for skilled jobs and to help college students buy books which are provided free to Muslims. Aid can be sent to Rev. Habib at The Evangelical Church, Cleopatra Street, Heliopolis, Cairo, Egypt.

In this issue:

National Film Board to tackle a sensitive subject, incest p.7
A widower recounts his experiences "After the Funeral" p.10
Nineteenth-century Flemish poet Guido Gezelle comes alive p.12
How much reverence do Reverends deserve? p.17

News

Breaches of confidentiality risk Witness jobs

Paul De Groot

EDMONTON, Alta. — A new stand by Jehovah's Witnesses regarding disclosure of confidential information could jeopardize the jobs of thousands of members of the church, say ex-Witnesses. But a spokesman for the church said the policy should cause no problems as long as members of the church use their discretion.

An article in the Sept. 1 issue of the *Watchtower* says the church expects its members to report other members to church elders in some cases when they discover that other members of the church may have sinned.

The article cites the hypothetical case of Mary, a medical assistant in a hospital, who learns through confidential hospital records, that another member of the church, a single woman, has had an abortion.

The article says "it is impossible to set forth a standard procedure to be followed in every case," and says Christians "must be prepared to weigh all the

factors involved and reach a decision that takes into consideration Bible principles as well as any legal implications and that will leave him or her with a clear conscience before Jehovah."

Mary confronts the church member with the information and recommends that she seek help "toward spiritual recovery" from church elders, which the church member agrees to do.

Oaths and obedience to Jehovah

The article says many employees take oaths of confidentiality, which should not be taken lightly, "but Jehovah's law is supreme."

To avoid problems, the article says some church members who are lawyers, doctors or accountants warn other church members in advance that the counsellor may be required to reveal confidential information to church elders.

"If serious wrongdoing comes to light, the wrongdoer would be encouraged to go to the elders in his congregation

about the matter. It would be understood that if he did not do so, the counsellor would feel an obligation to go to the elders himself."

Social implications

Richard Rawe, who directs an organization for ex-members of the church, or for members who question some of its policies, said the article is "causing lots of turmoil" in the church. "I have been flooded with calls from Witnesses and ex-Witnesses. Many are afraid they will have to relinquish their jobs, or take demotions to jobs where they will not be privy to confidential information."

The church's recommendation could be interpreted broadly, Rawe said. He receives cheques from church members who want to receive literature, and a church member who worked for a bank processing such cheques might feel compelled to report to church elders on Rawe's clients, he noted.

Edmonton lawyer John Gill said it would be difficult to reconcile the church's position

with the requirements of solicitor-client confidentiality. Even when a client tells a lawyer he has committed murder, the lawyer is bound to keep the statement confidential, Gill noted.

Edmonton lawyer Louis Desrochers said a large law firm would have trouble employing as a lawyer a person who might violate solicitor-client relationships. Large law firms are "collegial" organizations where responsibility for such action could be shared by other members of the firm.

Professional codes

Dr. John Dossetor, director of a bioethics project at the University of Alberta, said the policy could be justified on religious grounds, and noted that most professions with codes of ethics, including nursing, permit their members to break confidentiality if another person is in danger.

Anyone who feels that his religion could require him to step outside the normal ethics of his profession should disclose that information to his

supervisors, Dossetor said.

But if a supervisor such as a hospital department chairman agreed to such an arrangement, "the chairman should get the sack," Dossetor said.

Glenn Griener, philosophy professor at the university, said the church was entitled to its policies as long as church members were prepared to take the consequences, which include discipline from their professional associations, or disqualification from positions which involve access to confidential information.

Blunt exposition

Lethbridge historian James Penton, an ex-church member who has written two books on the church, said the policy is not new, but "I have never seen it spelled out so bluntly."

While the article is somewhat vague, and suggests that church members must weigh different factors, "you have to understand the psychology" of the Witness community, Penton said.

While sensitive, intelligent members of the church may apply the policy intelligently, others could use confidential information vindictively, he said.

If the policy becomes widely known, Penton added, "it could become virtually impossible for Witnesses to hold jobs in certain areas," such as social work, the law, medicine or education.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Genuine diversity?

William van Geest

English-Canadian legislatures have traditionally been dominated by white Anglo-Saxon males. The election of a Liberal government with a lop-sided majority in the recent Ontario general election has gone some way to changing that. According to press reports, the legislature now has its first South Asian MPP, a Croatian, a Chinese Canadian and many more francophones and Italian Canadians. Also, the number of women has more than doubled from nine to 20.

Since coming to power in 1985, Premier David Peterson has placed more emphasis on bringing members of different ethnic groups and more women into his government than did his predecessors. I think, as most readers will, that this is a good development. No government or public institution should be the exclusive preserve of the males of a particular ethnic group, such as those of British descent. I am thankful that, albeit slowly, Canada has generally been able to accommodate most ethnic groups into its public life. Many countries around the world, including Sri Lanka, South Africa, Zimbabwe and India, are embroiled in civil war or violence as a result of the exclusion of one or more ethnic groups from access to positions of power.

Yet, despite the gloating by the press and the Liberals over this "progressive" development, I am left quite unmoved by it all, even though, as an ethnic Dutch-Canadian, I should be glad, that "they" are beginning to accept "us" more than in the past. Perhaps it's because I'm a male who doesn't look ethnic. But there's more.

I am not convinced that this change means that the Liberals or the other parties are necessarily becoming more accepting of real diversity. Rather, I suspect it's a strategy

designed to gain the electoral support of as many members of minority groups and women by pointing to fellow ethnics or women in the legislature.

A comment by Peterson in his otherwise banal victory speech on election night put this development in perspective for me. The Premier said that even though Ontarians *speak many languages and come from many parts of the world, they all share the same values and the same principles. Sorry, Mr. Peterson, you're off the mark there. The people of Ontario differ greatly in their values and principles. We do not all share the same Liberal (or Conservative) principles which involve leaving one's basic convictions at the door of the legislature or out of public life altogether. Also, accepting more skin colours and more non-English last names is, by itself, only a very small measure of your respect for diversity. Without the acceptance of different values, your strategy looks only like an effort to turn Croats, Italians or the Dutch into loyal Liberals.*

Or am I overstating my case? Before we point too many fingers at David Peterson, I'd like to ask: Do we as Christians, really want our beliefs to be heard in our legislatures and other public institutions? Or would we just as soon blend inconspicuously into the Liberal, Conservative or New Democratic parties? Do we in practice accept the liberal-conservative-socialist belief that Christianity has little to do with politics, economics and social life?

Let's be grateful for the positive developments of ethnic tolerance, but let's not forget or hesitate to push Peterson and all of our politicians to accept genuine diversity within their parties and legislatures.

William Van Geest is a political analyst and editor of Political Alerts in Toronto.

Zapping

... continued from page 1.

Proper perspective needed

Ed Den Haan, a campus chaplain at the University of Guelph and a man with a keen interest in environmental issues, urges careful thought on the matter so that a proper perspective can be gained. "It gets at the question, 'What is food?'" Den Haan asserts. "Our society sees food as three things — an energy source, as [something] pleasing to the palette, and as entertainment. We must incorporate those into how we think about food, but we should first see food as a source of life, as sustaining life." Ignoring that leads to the myriad food-related problems today, says Den Haan. To the food industry and the nuclear energy industry, irradiation is a source of profit. As such, its possible detrimental effects may be downplayed or ignored. Current views about food's place in our lives have also "led to affluence diseases like anorexia," adds Den Haan. "If food inhibits my beauty, I will no longer eat." When you isolate that [as the purpose of food] it's a distortion.

Den Haan doesn't want to see such distortions, individually or industrially. He would agree with the parliamentary committee's assertion that "the safety and wholesomeness of foods must take precedence over other benefits food technologies may offer ..."

RCBPA gets new leader

Marian Van Til

BURLINGTON, Ont. — J. Hans Vander Stoep is the new executive director of the Reformed Christian Business and Professional Association (RCBPA), that organization announced on Aug. 31. A charter member of the group, Vander Stoep has operated his own business in Hamilton and Mississauga for many years.

"Through an organization such as the RCBPA, says Vander Stoep, "we can collectively practise [seven-day a week Christianity and] also encourage and educate each other to truly be images of Christ in all our walk and talk."

On his immediate plans for the group Vander Stoep comments, "It is essential that we gain more members in order that we ... may truly speak for a broad segment of the Reformed Christian business community. ... I plan to visit all present members as soon as possible and to have them assist me in recruiting more members." He intends to spend at least half his time visiting and recruiting members.



Pensive Dutchie

Syrt Wolters

As far back as 1916, the synod of the Christian Reformed Church came up with a statement, which, in short, said: membership in labour unions is compatible with membership in the Christian Reformed Church, provided these unions do not sin in their constitution and provided the practices of these unions are not sinful.

In subsequent years the synod has dealt with this question, but it has never been able to come up with a guideline other than the one adopted in 1916.

Vague and ambiguous

Does this stance of the CRC synod make much sense to you? Personally, I've always had some difficulty with that statement. It gives me the impression that synod never dared to make a clear

statement. I find it vague and ambiguous, as if it doesn't dare to call a spade a spade.

After all: what is sin? Simply speaking: Everything which is not in harmony with the Law of God.

And what does the Law of God say, in summary? To love God with your entire existence above anything else, and to love your neighbour as yourself. Which practice of a union warrants sin? Is it having their meetings held on the Lord's Day? Or is it the practice of organizing lotteries to promote their cause?

Contrary to God's Law

What about the first table of the Law: "You shall have no other gods before me;" doesn't this mean that we in everything must put our trust in God alone? Do you think that a "neutral" union pays any

attention to that commandment? Needless to answer that question! What about the second commandment: You shall worship only God and not share any worship with another god.

What about the second table of the Law: "Love your neighbour as yourself?" How do "neutral" unions deal with that commandment? Are not most of these unions adhering to the Marxist principle of the class struggle? the principle of enmity between management and labour? What about the union's attitude toward those fellow citizens who, for conscience's sake, cannot join such a union? Are they treated with understanding or compassion? Or, rather, are they shunned and named "scabs"? Do these union have in their banner, "Seek ye first the Kingdom of God and His righteousness?" Or is it too far-fetched to expect of a labour union to go that far in

"worshipping" the true God?

Obedience a matter of routine

What does it really mean to "love God with all our heart, with all our mind, with all our will and all our strength?" Or have we been confessing this so often and so routinely that it has lost its over-powering impact on our lives?

We all confess that there is really no neutrality. Why not act accordingly, then? Or can we pay lip-service to that as soon as our bread and butter, our standard of living is at stake?

We seem to be more upset about the issue of women in office than with fundamental questions such as these, where a concrete, immediate obedience to God's law is required. We seem to have mutually agreed that we should not think too seriously about this matter. It could upset the entire church's appellation!

Entangled in the world

It all boils down to the question "How are we going to live in the world — on the terms of the Kingdom, or on the terms of the world?" (which in our times means secular humanism!) We seem to lack the guts of faith to disentangle ourselves from this secular pattern of life.

I'm afraid that we are comparable to the hawk who saw a dead lamb floating in the Niagara River toward Niagara Falls. The Falls were still a good distance away, so the hawk (who knew the situation) flew down on the lamb to start devouring its meat, planning to let go as soon as he approached the Falls. However, when the time came, his claws were so entangled in the wool of the lamb that he could not free himself. He went, with the lamb to its grave ...

Syrt Wolters is a semi-retired barber living in Victoria, British Columbia.

Canada Lutheran sorts out postal status

Paul De Groot

After 18 months of negotiations, Canada Post has finally agreed that the *Canada Lutheran*, official organ of the Evangelical Lutheran Church in Canada, is a religious publication.

The magazine was one of three publications known to have been affected by a change in policy at Canada Post aimed at reducing the number of second class mail permits.

The *Presbyterian Record*, which made a routine change to its second class mail permit when it changed printers last year, was initially denied a continuation of its permit. Last winter, Canada Post relented, and restored the permit. The *Canadian Disciple*, publication of the Disciples of Christ, suspended publication after its second-class permit was withdrawn following a change of editors.

The *Canada Lutheran* began publication in 1986 when the ELCIC came into being as a result of a merger between two Canadian Lutheran churches. Each church had had its own publications before the merger.

The *Canada Lutheran* has been given the permit number of the *Central-Canada Lutheran*, one of those earlier publications, says Editor Ferdy E. Baglo.

Baglo said Canada Post originally denied the permit on the grounds that the magazine was the official organ of an institution, and not specifically religious. Special second-class rates are available for religious publications, and without those rates, the cost of mailing

the magazine was double what it would otherwise have been. The increased mailing costs generated an unexpected expense of \$40,000 last year, Baglo said.

The magazine's appeal for a second-class mail permit was supported by the Canadian Church Press, members of the House of Commons, and thousands of readers, Baglo said.

The magazine is now seeking a refund from Canada Post for the unbudgeted postal costs last year, he said.

CODEL is Protestants and Catholics working together in Third World Development. CODEL partners help people to help themselves toward self-reliance. Projects in health, education, community development and agriculture are in 42 countries of Africa, Asia and Latin America.

We are partners planting seeds of hope in a world of desperate need. Won't you become a partner too?

CODEL **INC.**

Coordination in Development
P.O. Box 526, Godwin Ave., Midland Park, NJ 07742

I want to support development work in:
☐ Education ☐ Health ☐ Agriculture ☐
☐ Community Development ☐ General Program ☐ In Africa ☐ Asia ☐ Latin America ☐ Please put me on your mailing list so I can read about your work ☐
 Please send me an annual report ☐

Name _____
 Address _____
 City _____ State _____ Zip _____

All contributions are tax deductible.
 Make checks payable to CODEL, Inc.
 \$10 _____ \$25 _____ \$50 _____ \$100 _____
 \$500 _____ Other _____ Thank you!

YOUR PASSPORT TO VALUE

1987/1988 ★

AMSTERDAM

SEPTEMBER SPECIALS:

From \$492 — For seniors, selected dates
 From \$533 — Selected Group Departures

OCTOBER SPECIAL ONLY \$483

Depart October 21, 24, 27, 31

LOW FALL/WINTER \$499 EXCLUSIVE:

Valentine offers you a special fall/winter airfare — but hurry — supply is limited. ONLY \$499
 Depart: November 4, 11, 18, 25, December 2, January 13, 20, 27, February 3, 10, 17, 24. Return: Flexible (min. 7 day stay)
 Price includes: 1 week free car (per 2 adults)

CHRISTMAS GROUPS — Six groups this season

#1 December 11 — January 2 — \$599 #4 December 20 — January 5 — \$699
 #2 December 18 — January 3 — \$649 #5 December 22 — January 2 — \$699
 #3 December 17 — January 3 — \$649 #6 December 26 — January 5 — \$599

SPAIN/PORTUGAL

This year we are pleased to present you with an expanded program. For the first time you have a choice of spending a winter break either in Spain or Portugal. Contact us for details — a brochure will be mailed upon request. * Note that an early booking discount is available — book now.

SPAIN GROUP 1. Jan. 23 — March 25 \$2099
 SPAIN GROUP 2. Feb. 27 — March 23 \$1489
 PORTUGAL GR. 1 Feb. 17 — March 14 \$1489

\$1999	\$100*
\$1389	EARLY
\$1389	BOOKING
	DISCOUNT

Dr. Kooistra's Escorted Tour to Israel and Greece:

You are invited to join Dr. and Mrs. Kooistra on their fourth escorted tour. Departure is April 28, 1988, visiting Israel and a week in Greece. Write Dr. Kooistra for full particulars (453 Albert Street, #12, Waterloo, Ontario, N2L 5A7). Plan now to join for a most memorable trip.

What a value packed lineup from Valentine — of course!



Valentine Travel

TORONTO: 146 Laird Dr., 429-2222

LONDON: 205 Oxford St., E., 672-3161

ST. CATHARINES: 36 Secord Dr., 935-9103 Henny Vuyk, 934-0666

Calvinist Contact

Head office: 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9; phone: (416) 682-8311. Office hours: 8:15 - 4:15 p.m.

Calvinist Contact: (ISSN 0410-3882) is an independent, Christian weekly, serving the broader Reformed community with news, ideas and opportunities for contact. It supports and encourages every endeavour that seeks to proclaim the Kingship of Jesus Christ.

Editor: Bert Witvoet
Publisher: Stan de Jong
Assistant Editors: Marian Van Til, Robert VanderVennen
Regular Contributors: Jeff Adams, Paul de Groot, Stan de Jong, Margaret Griffioen-Drenth, Anne Hutten, Reinder J. Klein
Accounting: Willy Suk-Kleer
Advertising: Shirley Mulder
Circulation & Mailing: Grace Bowman
Layout & Design: Margaret Griffioen-Drenth
Typesetting: Kim Yungblut

Editorial Advisory Board: James R. Dickey, Sam Da Silva, Anne Hutten, Judy Knoops, Jacob Kuntz, Nicholas B. Knoppers, Alayne Langerak, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen.

Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9.

U.S. mail: *Calvinist Contact* (USPS 518-090), published weekly except for July 31, Aug. 7, Sept. 4, 11 and Dec. 25, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See events page for rates. The publication of comments, opinions, or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.

Subscriptions:	Canada	United States
Six months	\$15.00	\$13.50 U.S.
One year	\$25.00	\$22.50 U.S.
Two years	\$47.50	\$42.50 U.S.
Three years	\$70.00	\$62.50 U.S.
Overseas:	\$100.00 airmail	\$45.00 surface mail

Editorial

Wife battering comes from harbouring false images

It is sad to read how a happy reunion which took place 11 days ago between a Canadian man and his Soviet wife and baby, has already turned sour. Less than two weeks after the Soviet woman and her child stepped onto Canadian soil, calling that day the happiest in her life, she and her baby have been admitted to a women's shelter after they had been assaulted. Her husband has been charged with two counts of assault.

What a tragic awakening for the woman who left everything behind — her country, her father and mother, her friends — in order to start a new life in Canada, to now find herself and her baby in a women's shelter in Toronto. Fortunately, she took immediate action, thus saving herself and the child from entering the world of battered-wife-and-child syndrome.

What an ironic twist for the husband, too. After almost turning the diplomatic world upside down and desperately seeking media attention and spending great sums of money to bring wife and baby out of a totalitarian society into a relatively free country, he now finds himself charged with battering the persons he seemed to treasure most in life. (We're not even talking about the embarrassment to the Canadian government and all those who worked on bringing about this reunion.)

Battering is a sickness that hangs over our society like a thick smog. If the charges against the Toronto man hold, they show that wife beating is not something even the husband really wants. Why would anyone go the lengths he did and want to hurt the wife and baby he seems to want so much? Such action must be the symptoms of a personality disorder.

False image

But personality disorders often flourish in a climate of sinful views. The frequency of wife battering has to do with a wrong sense of what it means to be male and female, husband and wife.

The book *I Married You* by Walter Trobisch explains how Chinese society uses a garden image of marriage that does incalculable harm to human relations (other societies share that image). The woman is thought of as the soil and the man as the sower who plants his seed in the soil. Because of this sower and soil image, women are held to be inferior to men. Anybody who functions as soil or as a garden has no rights. The garden is usually owned by the sower. The produce (children) belongs to the owner, not to the garden.

The biblical view of marriage is that two people leave their parents, cleave to each other and become one flesh. Marriage is a union of equals, and the children of that union belong to both (the pro-choice position that the fetus belongs to the woman is the other extreme).

This biblical view, which once was the dominant one held by Western society, is fast losing ground here. Maybe the garden image never left the popular imagination of the Christianized European. There certainly has never been a strong application of the biblical view of equal partnership. In reaction to this wrong view and practice, we today have the women's liberation movement, which easily results in a reverse sexism or in a strong individualism, both of which also do harm to marriages and families.

Why do men beat up on women they supposedly love? The psychological reasons are beyond the purview of this editorial. But the mentality of male domination can be clearly discerned in many marriages and families. The biblical teachings about the complementary equality of husband and wife are ignored in the livingrooms and bedrooms of Western nations.

Jesus, leader of humanity, rescue us men from abuse of power, from our tendency to enslave others, especially from our tendency to keep women from full partnership in life.

BW

Zimbabwe points the way

A brief Reuter news item announces that Zimbabwe (the former Rhodesia) is planning sweeping reforms of its 1980 constitution. The major change of the constitution will be that a strong executive president is to be elected for a six-year term. Everyone expects that president to be the present Prime Minister Robert Mugabe.

Being a true Marxist, Mugabe hopes to turn Zimbabwe into a one-party state, which means that the democratic choice to be offered in the future will be between nice Marxists and not-as-nice Marxists. The executive president will be able to dissolve parliament at will (Communists have no use for the Magna Carta, even though it has been in force since 1215).

One would think that such a fundamental change in a constitution only seven years old would rate front-page coverage in the daily press. So this is what has happened to the transition of power in the former Rhodesia. One cannot help thinking that a similar fate awaits South Africa.

Oliver Tambo, leader of the rebel African National Congress (ANC) paid a visit to Prime Minister Mulroney in Ottawa last month. In an interview with *Maclean's* he assured Canadians that the ANC is not communist inspired or communist controlled. His statement has been contradicted by other political observers who notice that the ANC receives weapons and aid from the Soviets, is guided by revolutionary aims and uses mass-justice tactics, including the made-in-South-Africa "necklacing" of blacks who co-operate with Pretoria.

The tragic reality of South Africa is that time is on the side of the Marxists. The longer Pretoria holds out against the

abolition of apartheid and other repressive laws, the more certain it is that South Africa will end up with a one-party state like Zimbabwe. It does not take a lot of imagination to know that the one party in South Africa too will be neither Christian nor democratic. In such a South Africa, or Zania, as it will be known then, even men like Boesak and Tutu may find themselves in jail before long. Their Christian views will not be tolerated.

BW

Apology without payment is empty

The United States House of Representatives is to be congratulated on its passing of a bill which seeks to compensate Japanese-Americans for the humiliation and harm done to them during the Second World War. The bill calls not only for an apology but for \$1.2 billion in payments of \$20,000 to people of Japanese ancestry who were relocated and deprived of freedom and property. The Senate is expected to approve a similar measure.

The bad news is that advisers to President Reagan will ask him to veto the payment. We hope the president will not listen to his advisers. Canada and its Prime Minister need a good example to resolve its humiliating treatment of Japanese-Canadians with similar compensatory payments.

BW

Letters

Open letter to Dutch minister

Mr. Elco Brinkman
Minister of Health, Culture
and Social Welfare

Dear Mr. Brinkman:

As residents, staff and board of Holland Christian Homes (Brampton, Ont.), we were very pleased and also impressed with your recent visit. Many of the residents have personally expressed their gratitude for the time you took to speak to them. From the Consul-General in Toronto, Mr. J. W. Jansen, we learned that you were favourably impressed with our organization, and its philosophies and goals.

You will remember that as board we made a rather strong plea for possible financial assistance from your government towards our cultural program (auditorium building). As

expressed to you at the time, it left our organization with a rather large financial deficit, which we as board find difficult to cope with. I am sure that I do not need to re-emphasize the desirability and need for both the program and the building.

As board, we were somewhat disturbed with a recent article that appeared as an editorial in one of our weekly papers (*Calvinist Contact*) circulated amongst Dutch immigrants. The paper condemned our plea for help from The Netherlands because of the financial ability of Dutch immigrants in Canada.

Sir, I would like to point out to you that at best this article is misleading. Indeed we have many successful Dutch immigrants in Canada but the vast majority are hard-working people who most certainly are not to be considered wealthy citizens. There are also quite a number amongst them who need financial assistance in order to live in the community of Holland Christian Homes. They are also the pioneers who have not only expended

over the past 35 or 40 years quite a percentage of their income for church buildings but even more for Christian education as it was non-existent in Canada at the time of their arrival.

As board, we, therefore, feel we should continue our plea for any financial assistance that you or your government or other possible agencies may be able to offer us. Again, our sincere appreciation for your kind words and your visit.

Walter Veenstra,
President of the Board,
Holland Christian Homes

Church decisions made by the Spirit

I fully agree with the statement in Robert VanderVennen's editorial of July 3 about the Christian Reformed synod, that we need to take a look at the working of synod. I think we need a radical change in the way we make decisions in church.

My reason comes from a great concern for the increasing disunity which is growing among us. This grieves me immensely, especially when I listen to the Word which I hear in Ephesians 4:1-16. Do the decisions made at synod really show that everyone is eager to maintain the unity of the Spirit in the bond of peace? Read especially verse 16. Does one not need to live by this passage also at synod?

Can we really say that every decision of synod is grounded in the Spirit? Because that seems not to be so, many believers in the church are frustrated. Does every delegate feel assured that he has voted as the Spirit directed, striving for unity of the Spirit in the bond of peace? We know that at the start of every session there is prayer for the direction of the Holy Spirit. But if every delegate voted according to the Spirit, how is it possible that the vote shows two opposing viewpoints? Ephesians 4:4 says there is one body and one Spirit. But the Spirit is not divided.

Change the method of making decisions

Because of this situation, it has become my conviction that the whole system of reaching decisions in church must be radically changed. Should not the decisions at our meetings be reached with everyone's consent, one way or another? When this does not seem possible, then we should come together with united, sincere prayer that the Holy Spirit will direct the decision by lot.

I propose the overhaul of our whole election system, in which the final action should be the casting of lots by prayer in faith. If we are sincere in wanting a biblical reformation according to Eph. 4:1-16, we should start with our decision-making in consistory, first of all by the selection of office bearers.

I recommend the following steps, taken by prayer and in faith. First, establish a gross list of nominees for office, using the biblical qualifications of 1 Tim. 3. Second, from this list select four persons for each position. Third, shorten the list from four to two persons for each position. Fourth, achieve final selection by lot.

The same action should be followed at classis meetings, especially for the selection of board members, delegates to synod and other classical functions.

Synod should follow the same procedure in appointments of members of advisory committees at synod, including committee chairmen and reporters, who usually play a decisive role in the proposals on which synod acts. The same rule should be followed for the choice of officers of synod, appointments to synodical study committees, and so forth. This should only be done with much prayer, and in faith, knowing that the Lord himself, whom we believe builds his church, will really do that in the choice of office bearers. Although some details must still be worked out, our concern at this time should be the establishment of God-honouring principles.

This method fully acknowledges our human task and responsibility, and also the finality of God's choice. Can any church ever go wrong acting in this way? At the least, there is then no longer reason for concern that the outcome of a decision has been decided in advance. Then the church is always able to say, with the early New Testament church, that it has seemed good to the Holy Spirit and to us to come to such and such a decision. Hallelujah, Soli Deo Gloria. Then the Spirit will be moving more among us and will accomplish great things through our humble obedience. The church will be taking another step closer to Christ's prayer in John 17:21.

Then He has the last word again, as He should, because He is pre-eminent.

Enno Ennema,
Townsend, Ontario

Manitoba funding puts Ontario to shame

A couple of months ago I read Mr. Syrt Wolter's sympathizing remarks about the lack of government funding of the Ontario Christian Schools. He mentions the funding the independent schools receive in British Columbia and Alberta but no reference is made to the funding received by the independent schools in Manitoba. It is time to set the record straight.

Government funding of independent schools in Manitoba is no longer a hot political issue. A survey done a few years ago indicated that the majority of Manitobans are not opposed to funding independent schools with public funds.

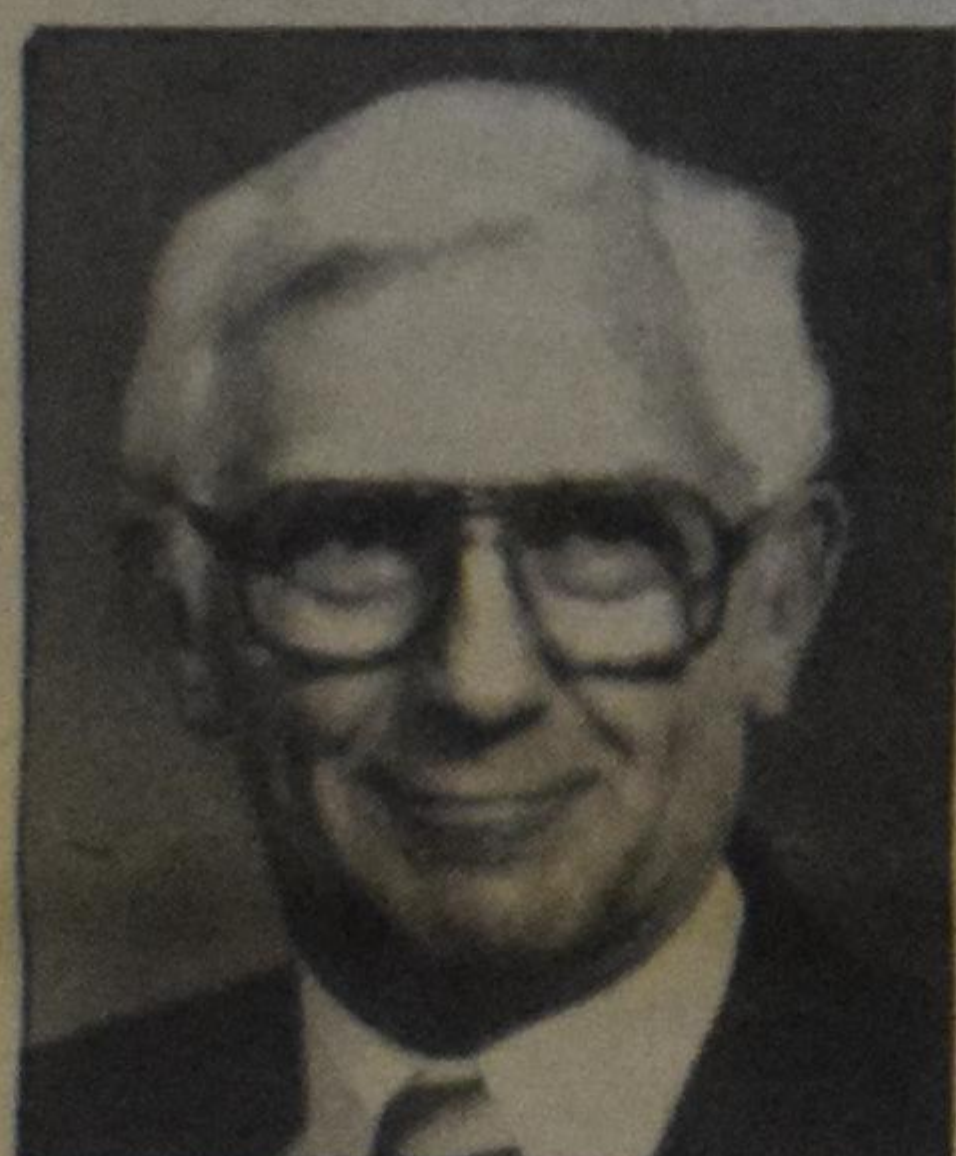
Since the present government took office in 1981 there has been a consistent increase from \$380 per full-time equivalent student to the present \$894. This year the government has gone on record that they will continue to fund the independent schools with the same dollar increase per student for the next four years, as the public schools will receive. The four-year policy coincides with the number of years left in the government's term.

Each independent school also receives a \$40 per pupil textbook grant annually. Furthermore, students attending independent schools are included in the local school division's total student count and are provided with clinician services paid by the government. As well, students living on or near public school division bus routes are transported on a 'space available basis.' Thus far, none of our students have been denied transportation.

The local school division in which our school is located also provides approximately \$1,000 to our school for

Continued on page 6 ...

SKYLIGHTS/WILLIAM R. RANG



"I keep meeting people who insist that true repentance follows the knowledge of sin."

What about you?

The Pharisees of Jesus' days were an interesting lot. There are a few things that we might learn from them about ourselves. They divided humankind into two groups: the righteous (and *they* belonged to this category) and the publicans and sinners. (They most certainly did not belong to that group.) Jesus denied this division. He showed that grace is God's way in dealing with us and not the other way around. This He made clear in the parable of the seeking Father. The Lord does not accept us because of our fine qualities and He doesn't reject us because of our sins. Jesus came for the poor. The rich may come also, but they must become poor first.

In the Lord's parable neither of the two sons was right before God. The youngest had his belly full of his father's business. He wanted to be his own boss, to do his own thing while his brother served like a slave, without love, without joy, and without his heart. Both were dead in sins and in trespasses, so to speak. In the final analysis the older son proved to be the one who was lost and remained lost. Oh yes, he stayed at home and he worked. He did what his father wanted him to do. From a distance he looked like the perfect lad. We can't say that of the younger fellow. He was a spendthrift. He was a wild one. He was committed only to himself. He could not wait for his inheritance and asked for it while his dad was still alive. A real discipline case, that one. Yet the moment came in which he had nothing left but hunger. That is the moment in which repentance began to take root. He began to think back to the days he spent at home. Suddenly he realized that home meant security; home meant love.

I keep meeting people who insist that true repentance follows the knowledge of sin. You and I, they say, we must know our sins. We must experience fire and brimstone. Our renewed lifestyle must show that we have become heavies.

Nobody will deny that we must know our sins. Knowing them is much more than the mere admission to sinfulness, no question about it.

Yet when we consider repentance to be nothing more than that, we basically remain unrepentant. We must also have a deep longing for home, for Father. We must long for the courts of the living God; that is, we must desire to be in His ways, with Him.

The younger lad experienced all this. No wonder there were shoes for his feet and a ring for his finger. No wonder there was joy.

No, the Lord does not see the righteous versus publicans and sinners. He recognizes two kinds of children. I recognize myself in the younger one.

What about you?

William R. Rang is principal of the Christian School in Dunnville, Ontario.

Letters

... continued from page 5.

field trips. We made arrangements with the school division about two years ago to purchase school supplies from their tender list which has resulted in considerable savings to our school.

Finally, through a "Shared Services Agreement" arrangement with the local school division, our junior high students receive home economics and industrial arts instructions at a neighbouring junior high school fully paid for by the government. Presently, discussions are underway to receive funding for heritage language instruction and for "special needs" students.

Manitoba independent schools — including the two CSI affiliated schools — are truly blessed. We know it and I thought that Mr. Syrt Wolters and the reading audience of your paper should know it too.

**John Doornbos, principal,
Calvin Christian School,
Winnipeg, Manitoba**

We can learn from college students

Once more the campuses at our colleges have come alive with the excitement of a new year. Vehicles of every description were loaded down with students and their precious cargo. Friends hugged each other with great joy and excitement after the summer separation.

Many parents watched the reunions and joyfulness of their offspring with a hint of longing and nostalgia. Some have never gone to college and could now witness a dream come true for their children. Others have gone, but the changes in campus life since then are foreign to them. Flowered surfer shorts and spiked hairdo's are the creation of a new age — a far cry from dress codes when they attended college.

I was glad to have witnessed this spirit of jubilation so aptly expressed by these students as they began a new year with no knowledge of what that year would bring. Their desire and zest to face the

future is a secret many adults have lost over the years. If we could convey that same spirit of excitement and joy as we embark upon a new season of church education our attitudes would change from one of mediocre involvement and apprehension to one of positive expectation and joy.

We may not receive marks or a scholarship for our efforts, but we are held accountable as to how we have shared the Good News with others. Was it done in a spirit of love and anticipation, or was it just another duty we felt we had to fulfil?

**Cathy Pater,
Erin, Ontario**

New cartoons ruining C.C.

You do have a lot of good articles in your paper, but you are ruining the paper with the new cartoons. It was in Aug. 28, 1987, no. 2084.

Cartoons are fine and funny, but when you use Jesus as an example, that's going a little too far. Maybe it's just the way I've been brought up. I don't think the cartoon "Beyond Belief" seeks to proclaim the kingship of Jesus Christ; but rather pokes fun of Jesus' appearance.

The way this Roger Judd picks or chooses his career is strange in itself. Don't you think, C.C., that Jesus would feel hurt? I imagine that young readers would really like the article. Could Roger Judd not have picked someone else for an example? I think it is a shame that in a Christian paper you read stuff like this. Unbelievers would get a kick out of it, but not Christians who really love God.

What about you?

**Judy Weverink,
St. Thomas, Ontario**

Being simple need not be a virtue

In his regular column of August 14 Mr. Syrt Wolters says he would rather trust in biblical information than in scientific information about creation and the age of the earth.

I won't try to argue Mr. Wolters out of his simple position, but I wish to point out that serious flaws in his argument result from mixing categories and asking the wrong questions. If you ask a wrong question, you will surely get a wrong answer. A wrong question that runs through the article is: do science and scripture give equally reliable information?

It is impossible for us to have problems relating science and scripture. The reason is simply that we never put the two up against each other. We cannot avoid putting our interpretation of scripture up against our interpretation of creation. There is no such thing as uninterpreted scripture.

The only way we can handle scripture is after it goes through our minds. If you think that a passage of the Bible can be understood by us without having to go into our minds, you are merely accepting an interpretation of that passage of the Bible whose nature and origin you do not understand. That is the most dangerous of all positions to put yourself into.

It is simply not true, for example, that the meaning of creation in six days does not require our interpretation. There are various possible meanings of that phrase, and we will certainly have reasons for accepting one meaning and rejecting others, that is, the phrase itself will have been given meaning by us whether we realize it or not.

So what we cannot avoid doing is putting our interpretation of scripture alongside our interpretation of events in the world that we shape into science. We cannot escape relating one interpretation to another, for instance, relating theological ideas to scientific ideas, not relating the Bible itself to scientific ideas.

I wish Mr. Wolters were more Reformed in his understanding of the Bible and of science. His way of interpreting the Bible is not at all Reformed, since he assumes the only way to read Genesis is to read it literally. Some things in the Bible are meant to be understood literally, of course, but Reformed people say that not all things in the Bible are meant in a literal sense. Further, he should be reminded of what the Reformed confessions say about God making himself known to us by two reliable means, not just one.

The ideas Mr. Wolters advocates have been considered and have been refuted by evangelical Christians for decades. To be simple is not a virtue when it means being uninformed.

It can also be said that whether the world was created in six literal days has little to do with how old the planets and rocks are.

I will not try to argue Mr. Wolters out of his simple faith. But I can't hold the same kind of simple faith because I know too much, because I have studied science as a dimension of God's revelation and have information about the age of the universe. I wish Mr. Wolters would trust me and others who also have a deep faith in our covenant Father, the creator of heaven and earth.

**Robert VanderVennen,
Toronto, Ontario**

Gifts provide special ministry

Rev. Hans Uittenbosch of the Seafarers Centre in Montreal, Quebec, wrote C.C. to once again solicit support from our readers for the annual Christians gift drive for seafarers. He writes:

[The readers of C.C.] have always

responded with enthusiasm and it has made us a bit proud — humbly proud. The more than 5,000 seafarers who received a Christmas parcel last year may not have had a chance to express their appreciation to you, but your gifts touched many hearts — in some to the point that they have begun to discern the Christ.

And that is what this annual action is all about. In fact that is what Christmas is all about.

**Hans Uittenbosch,
Montreal, Quebec**

Here is how to prepare a parcel:

So as to be sure that every parcel is of about the same value, and so as to facilitate shipping, I suggest that you obtain from a local shoe store an empty children's shoe box.

Each box should contain at least *one* item of some value, for example: a pair of socks, a scarf, a pair of gloves or a tuque, tie, set of cuff-links, bath towel or some after-shave lotion, etc.

B. Each box should contain *as well*: a set of airmail envelopes (with or without a writing pad); a package of candy, or chocolates, or nuts.

C. Should you wish to enclose one or two other small items such as a clothbrush, shoe-shine kit, miniature clothing-repair-kit, etc., *besides* the suggestions found in A. and B. above, you should feel free to do so.

D. Finally, I encourage you to enclose a card. You will want to put your name and address on that card, as well as a few words of what Christmas means to you.

Packaging:

1. Kindly wrap each parcel attractively and firmly. 2. Do *not* attach anything on the outside. 3. When you mail parcels in lots (together with other parcels in big boxes), please make sure you mark clearly on the outside of the big boxes *how many* parcels are enclosed. 4. Your parcels should reach me by *December 1 at the latest*.

Mailing instructions:

By mail: (the costliest way) send parcel(s) to: Rev. H. Uittenbosch, c/o The Seafarers Centre, 201 Rue De La Commune Ouest, Montreal, Quebec H2Y 2C9.

By Voyageur Bus: ship to same address as above and mark clearly telephone numbers 844-1476 or 684-0345. Ship to the *Montreal Down-town* Voyageur Bus station, where I will pick up.

By truck: ask the driver to drop the parcels off *Westbound* at the Petro Canada Station on Highway 40 (Exit 55). Right at the intersection on the service road off TransCanada Highway and Blvd. Des Sources.

Note: In Western Canada please send parcels to Rev. John Dresselhuys, 7449 Kerr St., Vancouver, B.C. V5S 3E3



*By this
we know love.*

1 John 3:16-18

As Jesus gave his life for us, we are to give of ourselves to the needy.

We can show Jesus' love to those hungry for literacy by helping them learn to read and write.

Your gift of \$10 or more can help raise \$835,000 needed now for the World Relief-World Missions special hunger project in Sierra Leone, West Africa.

CRC World Hunger Week
November 2-8, 1987

PLEASE, GIVE through your church's World Hunger Week offering or send your gift to:



Special Hunger Project
CRWAC
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560
P.O. Box 5070
Burlington, ON L7R 3Y8



BEYOND BELIEF™



ARE YOU SURE THEY'RE
THE ONES ACCUSED
OF WIFE SWAPPING?



YEP, THEY SAY HE TRIED
TO SWAP HER FOR A
TRUCKLOAD OF HYMNALS.



Studio D launches powerful new film on incest

MONTREAL, PQ (NFB) — Studio D, the world-renowned women's film unit of the National Film Board (NFB) of Canada, has just completed a powerful, hour-long documentary on incest entitled *To a Safer Place*, directed by Academy Award-winning filmmaker Beverly Shaffer. *To a Safer Place* will be launched this fall in a series of cross-country public premieres, beginning in Halifax, Nova Scotia, on Tuesday, Nov. 3rd. (See schedule of public screening dates and locations below.)

To a Safer Place is a rare and sensitive account of one woman's life as a survivor of childhood incest. Sexually abused by her father from her infancy to early teens, Shirley Turcotte, now in her thirties, has nevertheless survived her abuse and today leads a successful and fulfilling life as a

wife, mother and professional. In *To a Safer Place*, Shirley revisits the people and places of her childhood — her mother, sister and two brothers, all victims of her father's abuse, as well as the neighbours who were silent witnesses to her tragic early life. Finally, in an attempt to come to terms with her past, Shirley visits the farmhouse basement where most of the abuse took place.

The frank disclosures of Shirley and her siblings in the film clearly reveal the emotional confusion, denial and self-blame common among victims of incest. Current statistics in Canada indicate that one-third of our female population are incest victims, although the silence and secrecy that surrounds incest suggest it is even more pervasive. The film calls attention to basic societal attitudes and assumptions that contribute to violence and abuse in families.

To a Safer Place will be available from NFB offices this fall in 16 mm film or videocassette formats, along with a detailed user's guide designed to accompany the film. *To a Safer Place* was directed by Beverly Shaffer and produced by Gerry Rogers and Shaffer.

Schedule of screenings

Location	Date
Halifax, Nova Scotia	November 3
St. John's, Nfld.	November 5
Montreal, Quebec	November 11
Toronto, Ontario	November 17
Ottawa, Ontario	November 18
Winnipeg, Manitoba	November 23
Edmonton, Alberta	November 25
Vancouver, B.C.	November 27

Cinema summaries

Marian Van Til

They're deadly enemies in a world where every shadow is a danger... every alley is a threat... and every breath may be their last.

STARTS TOMORROW!

THE FOURTH PROTOCOL

MICHAEL CAINE • PIERCE BROSNAN

MICHAEL CAINE PIERCE BROSNAN JOHN MACKENZIE'S FREDERICK FORSYTH'S

The Fourth Protocol

Rated AA
Stars Michael Caine, Pierce Brosnan
Directed by John Mackenzie, based on the novel by Frederick Forsyth

The Fourth Protocol is a slow-moving thriller which follows the attempt of a Soviet/English spy (Brosnan) to plant a nuclear bomb at an American air base in England. When the bomb detonates and kills several thousand people, the Americans will be blamed. The plot is masterminded by an extreme right wing of the KGB which is trying to supplant the KGB bureaucracy.

Michael Caine is the British agent who tries to foil the Soviets' plans. (Caine produced the movie himself after he found that the major American studios wouldn't touch it; they said it was too anti-Russian at a time when American-Soviet relations are particularly strained already.)

If you've read Forsyth's book upon which the film is based, the movie will be disappointing, as is so often the case when good novels are turned into films. Film simply isn't capable of getting inside its characters like literature can, and so the effect, in comparison, is one of shallowness. In the film, the Soviet agent is a ruthless machine-like man whose motivations aren't tangible. The British agent is the typical good chap who must buck the system to get things done. Though the "good guys" win, the moral ambiguity that seemingly has to accompany espionage operations and the people involved in them would be unsettling if this film were moving. But it's not; it's merely interesting.

Christians, inmates team to aid troubled teens

WALLKILL, N.Y. (EP) — For the past six months inmates at one of New York state's major maximum security facilities have been labouring in a small print shop, producing a handbook on teenage problems. Edited by the Hutterian Brethren, a pacifist, Christian communal society, the handbook is called *A Straight Word to Kids and Parents*.

Jeff Rubin, volunteer services supervisor for the Shawangunk Correctional Facility in Wallkill, heard of the Hutterian project in 1986 and offered the prison's print shop for the job of printing 10,000 copies of the booklet. "I saw in that project a unique opportunity to link useful, creative employment with honest restitution to society," explained Rubin.

The finished booklet addresses problems such as substance abuse, teen pregnancy, abortion, sexuality, crime and suicide. The book has been acclaimed by Loren Cunningham, president of Youth With A Mission International (YWAM) for presenting "sound answers for serious problems."

salt

o o o o o

pepper

: : : : :

and

Anne Van Wyngaarden

Don't you think there is something wrong somewhere: When so many people think that the government owes them a living? (at the taxpayer's expense).

When it is the order of the day to sue everybody for as much as you can get?

When you need professional services and you are first asked if you have insurance? (and you wonder why insurance premiums go sky-high?)

When as soon as an assistance program is announced, everything covered by that program goes up in price? (after all you get X-many dollars back, don't you?)

Let us stop being so greedy, there is no such thing as a free ride.

Anne Van Wyngaarden lives in Wellandport, Ontario.

Before you buy, let's compare.

Maybe I can save you some money on insurance:

- Homeowners
- Auto/Boat
- Life
- Tenants
- Business
- RRSP

Allstate
You're in good hands.

Allstate Life Insurance Company of Canada
Allstate Insurance Co. of Canada
(TM) Allstate Insurance Company

Call me and compare



GERRY NUMAN
Agent
116 Guelph Street
Georgetown, ON L7G 4Y5
Bus. (416) 873-1643
Res. (416) 877-5726

Amsterdam Christmas Group

Group #1
Dec. 17 — Jan. 6
Adults \$619
Children \$558

Group #2
Dec. 23 - Jan. 6
Adults \$669
Children \$558


BURLOAK TRAVEL
PRICE LEADERS!
"CONNECTED TO THE WORLD"

A Unique Vision

Christian Schools

- Curriculum Guidelines
- Teacher Resources
- Financial Programs
- Public Relations
- Management Services

For these and other matters vital to Christian Education, contact



ONTARIO ALLIANCE OF CHRISTIAN SCHOOLS
P.O. Box 7220
Ancaster, Ontario L9G 3L4
(416) 648-2100

Church

Marian Van Til, page editor

New psalter hymnal gets good response

Marguerite Witvoet

"We're delighted with the response," says Emily Brink, editor of the new *Psalter Hymnal* of the Christian Reformed Church. She's referring to the 180 churches across North America who have already placed their orders for the new hymnal, scheduled to be released in the late fall. By July 28, a total of 46,673 copies had been ordered.

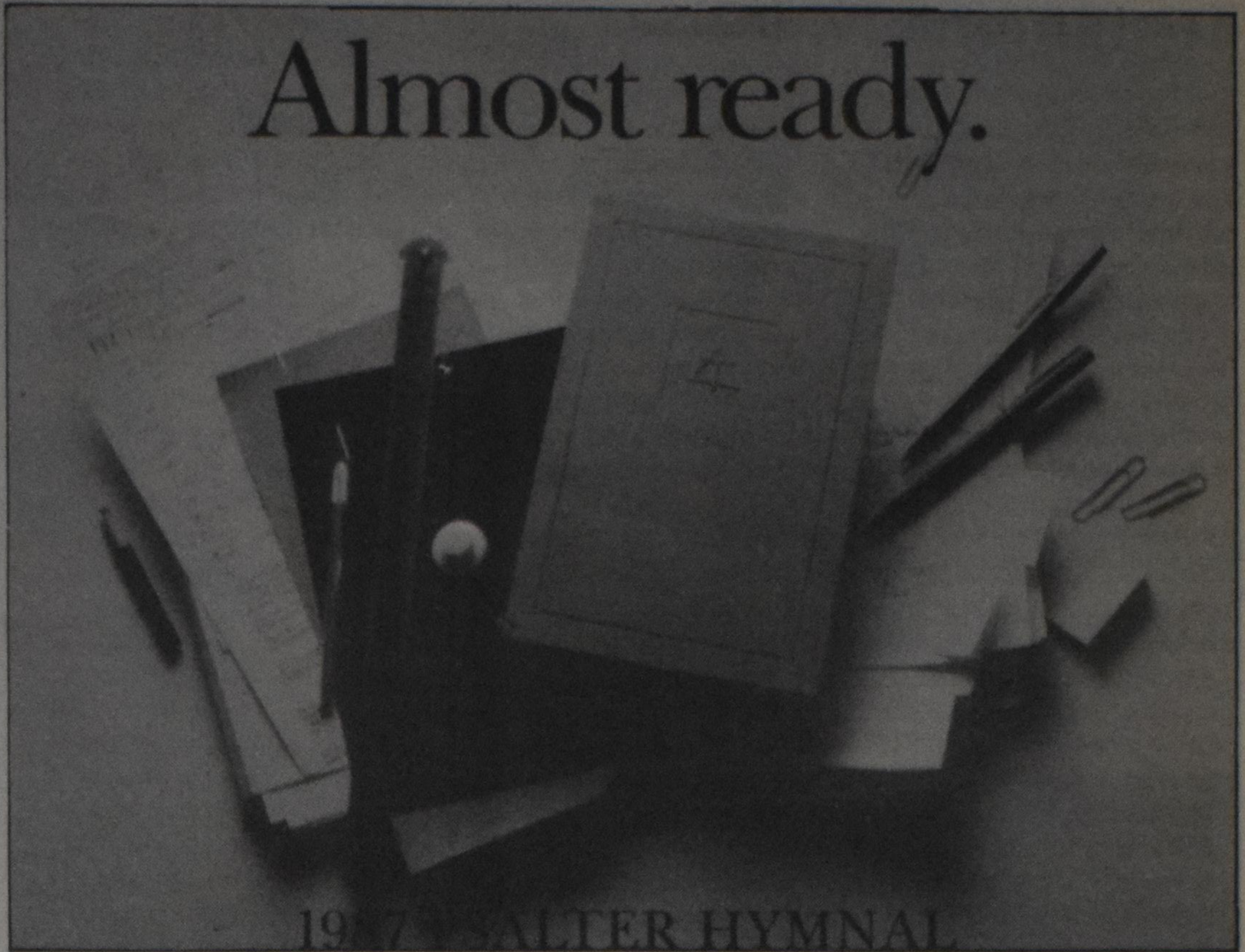
Most of the orders — 48, to be exact — came from Michigan, where Grand Rapids, the so-called "Jerusalem" of the Christian Reformed Church, is probably responsible for most of those 48. The province of Ontario, with its large population of Dutch immigrants who came to Canada after WWII, ran a close second, with 37 churches placing orders. Next were Alberta and Iowa, both placing 11 orders, and British Columbia and Illinois, both with nine. The only other Canadian provinces to place orders were Nova Scotia and Saskatchewan, with one order

each.

Each of the church orders listed could mean anywhere from 50-700 copies. Most, however, fall into the 100-500 range. Along with the 180 church orders, 136 "individual" or "miscellaneous" orders were received.

The new *Psalter Hymnal* will be approximately 1,024 pages long and will contain 641 songs, including complete versifications of the 150 Psalms, 87 Bible songs and 404 hymns. The worship version will also contain the liturgical forms and resources, the contemporary testimony and the ecumenical creeds and doctrinal standards of the Christian Reformed Church.

Additional versions scheduled for release in the summer of 1988 will include a soft-cover pocket version, large print version (texts only), spiral-bound version for organists and musicians and a songs-only version (i.e., without the liturgical and doctrinal material).



Unrest in NGK, South Africa, continues

PRETORIA, (RES) — With leaders of the Dutch Reformed

Church (NGK) calling for calm and for loyalty to the church, the dissidents within, who want a church for whites only, are proceeding with the formation of their own church.

Nederlands Dagblad reports that 43 small congregations have now joined together in the Afrikaner Protestant Church. Prof. Willie Lubbe claims that 12 pastors have joined the new group.

Dr. Fritz Gaum, editor of *Die Kerkbode*, appealed in an open letter to the dissidents to return. Prof. Lubbe responded that he and thousands of others had no choice but to leave the NGK because the leaders had

made it impossible for their "Bible-educated" consciences to remain. Dr. Gaum replied that the door remains open for them to return.

The emergence of the "Reformed Alliance" (GB) of protestants who object to the NGK openness to all people of the faith, regardless of their ethnicity, but remain within the NGK has also caused unrest. The president of the GB, Prof. S. Strauss, resigned under pressure, but Prof. Carl Boshof, vice-president, would not leave his position.

Observers are of the opinion that the split in the NGK will not be great. Two regional synods in Transvaal, the centre of the opposition, have firmly supported the position of the NGK in its document "Church and Society."

Church news

Christian Reformed Church

Address changes

Rev. Anthony De Jager, 1731 Dell Ave., Sarnia, ON N7S 3R5; 519-542-4670.

Rev. Peter Kranenburg, 210-220 Lake Promenade, Etobicoke, ON L2R 6P9; 416-255-5282.

New clerk

Fellowship CRC, St. Thomas, Ont., Jake Groenenberg, P.O. Box 268, St. Thomas, ON N5P 3T5

Change in worship time

Grace CRC, Scarborough, Ont., is now meeting at the following times: 9:30 a.m., morning worship; 11:00 a.m., church school for all ages; 6:30 p.m., evening worship.

Canadian Reformed Church

Accepted

— to Ottawa, Ont., Cand. G.P. Van Popta
— to Hamilton, Ont., for Mission Brazil, Cand. P. Aasman
— to Smithers, B.C., Cand. M. Kelly Marren.

No more religious advertising in Nigeria

LAGOS (RES) — The Nigerian government has banned all religious advertising, Christian as well as Islamic, in newspapers and over the electronic media. According to government spokesperson, Malam Gwaza Masa, the reason for the banning is to safeguard fundamental freedoms. In the recent past Nigeria has seen numerous instances of clashes between Christians and Muslims. In a radio broadcast President Babangida pledged that his government would insure that all citizens would continue to be free to choose their place of residence and embrace any religion they prefer.

"Proclaiming the Gospel
and Developing Churches
Around the World"



YEAR-END STATUS REPORT

29 Open Staff Positions

There Are Openings for Ministers, Evangelists, Medical Doctors, Church Education Specialists, and Others

Is There a Position for You with World Missions? Call (616) 246-0700 in the United States or (416) 336-2920 in Canada for more information

123	Missionary families
505,000	People worshipping in churches established or served by your missionaries
19,800	Baptisms in 1986
\$9,113,284	1986-87 Budget
\$9,101,506	1986-87 Actual Income at Fiscal Year End on 8-31-87
\$209,327	1987 Pentecost Sunday Church Offerings and Individual Gifts

Thank You

for Your Prayer and Financial Support



Christian Reformed
World Missions

2850 Kalamazoo Avenue SE • Grand Rapids, Michigan 49508 • (616) 246-0700
In Canada: 3475 Mainway, P.O. Box 5070 • Burlington, Ontario L7R 3Y8 • (416) 336-2920

Religion/Theology

Jewish sects in the New Testament period

The Pharisees

John Valk

Mentioned no fewer than 100 times in the New Testament, the Pharisees are portrayed generally as hypocrites, their teachings and practices exposed as false, in contrast to the liberating message of Jesus. Why did the gospel writers go to such pains to (negatively) mention this group?

History

The origin of the Pharisaic sect has been traced to the Meccabean revolt (167 BCE). They fought alongside Judah in the battle for religious freedom and a return to the religious practices of their forebears. Josephus, a major Jewish historical source, first mentions them in connection with the Hasmoneans. These wayward descendants of the Maccabees had forsaken the religious practices and political ideals for which Judah and his followers had fought so hard. The transgressions of the Hasmoneans provoked the wrath of the Pharisees, and Josephus points out that those who interfered with the Pharisaical religious patterns courted rebellion.

Some politically active Pharisees saw their oppressive Roman overlords as a threat and joined the resistance against them. Others were reluctant to force the hand of such a world power. Nonetheless, in the aftermath, it was the Pharisees who provided the much-needed leadership in the reconstruction of the Jewish religion after its central focus had been eliminated. And, it was the rabbis, descendants of the Pharisees, who preserved the religion of the Jews in the Talmuds and Mishnah.

A closed circle

The term Pharisee means "separation" one who kept himself apart. Thus, the Pharisees formed a small pious enclave within Jewish society, often dressing in a distinguishing garb. They lived in all parts of Palestine, and Josephus numbered them at about 6,000.

The Pharisees maintained high standards for religious life. They were zealous when it came to dietary laws, tithing and ritual purity. It was here that they were often accused of hypocrisy, though it was not the intention of the founders of Pharisaism to emphasize these while losing sight of the essence of religion. These rituals were strictly observed so that a Pharisee might maintain in his daily living the dignity of a temple priest and set his table modelled after that of God's in the Jerusalem temple. This was not out of keeping with what

had been stipulated in the books of Moses.

To help accomplish the standards, the Pharisees formed closed fellowships (*haburoth*). Membership generally required a trial period ranging from a month to a year. Once accepted, a new member could become a "trustworthy man" (*neeman*) or a "fellow" (*haber*). A "trustworthy man" was obliged to tithe everything bought, sold and eaten, and refrain from staying in the house of a non-initiate. A "fellow" was required to submit, in his daily activity, to the same stringent rules of levitical purity to which the priests were subject when partaking of their sacred meals.

Pharisaic membership was also thought to be incompatible with certain "detestable" professions. One could not, for example, become a tax collector nor associate with them. It was understandable, therefore, that they were astonished when Jesus not only spoke to Zaccheus, but also requested to stay at his house. (Luke 19:1-9)

As a closed circle dedicated to the study of Torah, the Pharisees constituted a school, considered by some scholars to be similar in style to that of the Greek philosophers. Many were teachers, complete with disciples who served them. Some taught without pay and looked to gifts for support (Jesus was not entirely out of keeping with this lifestyle). Others actively engaged in professions (Paul had been a tentmaker, Acts 18:3), simultaneously maintaining a life dedicated to Pharisaic principle.

Influence

Their numbers were small, but their influence was not. The Pharisees held certain sway over the Jews through their religious teachings. They emphasized both the written and oral law, and were the most accurate interpreters of Jewish law according to Josephus. Their popularity with the people stemmed from the fact that they were able to make the traditions of the Patriarchs a living religion by adapting that faith to current times and situations. In worship their teachings were followed, and in public functions their rulings, rather than those of the Sadducees, were adopted.

Leaders

Among the Pharisees arose brilliant scholars and leaders. Luke mentions Gamaliel, an eminent doctor of the Law. (Acts 5:34; 22:3) His son, Simeon ben Gamaliel, figured prominently in the resistance against Rome. Johanan ben

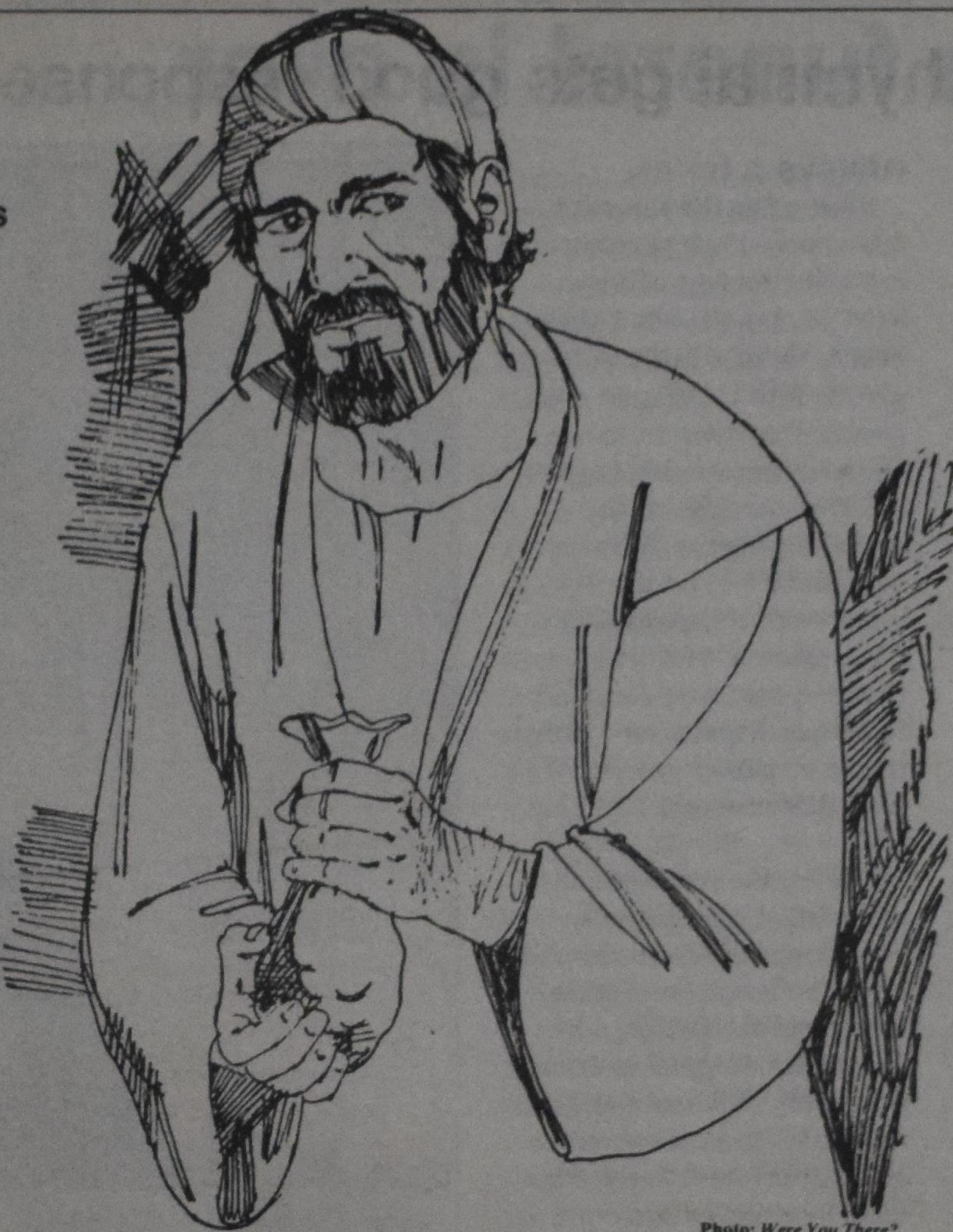


Photo: Were You There?

"Pharisaic membership was also thought to be incompatible with certain 'detestable' professions. One could not, for example, become a tax collector nor associate with them."

Zakkai also joined the initial resistance. However, realizing that the revolt was doomed, he asked for and was granted clemency by the Romans. Thereafter, he initiated the rabbinic tradition at Javneh which began the reconstruction of the Jewish religion.

Two other leaders who figured prominently in Jewish writings were Hillel and Shammai. Each had their own "school" (House of Hillel and House of Shammai). They became opponents within Pharisaism, the House of Hillel dominating. After the destruction of the temple they

formed the Pharisaism of pre-70 times.

Hillel was a near-contemporary of Jesus (50 BCE-10 CE). Some of his teachings show a similar spirit. Some of his sayings have almost the same wording, for example, the Golden Rule attributed to Hillel: "What is hateful to yourself do not do to your neighbour." Claimed as the major authority of the oral Torah in the pre-destruction era (after Moses and Ezra), many rabbinical sayings of the post-destruction era were also attributed to him. Hillel's learning was so recognized and

his reputation as a Law expert so well-established that he was made a patriarch (*Nasi*).

Misrepresentation

In taking their message to the people, the gospel writers had to contend with the power and influence of the Pharisees. The New Testament depiction is less than complimentary of Pharisaical lifestyle, leaders and influence.

Much of modern scholarship has attempted to present a "corrective" to this negative portrayal. In the last century Christian scholars have accepted a more positive picture of the Pharisees. Some of this has led to the other extreme, with the New Testament descriptions being ignored. There is a danger in that. However biased the gospel writers may have been, it was not for nothing that they said what they did.

It should be remembered, though, that some of the great men of the New Testament were Pharisees: Nicodemus, Gamaliel, Paul. And when we examine some Pharisaical doctrines, we notice similarities to Christian thought. We may even legitimately inquire of the extent of Jesus' agreement with them. What we discover, then, is that an affinity, however tenuous, does exist between aspects of Pharisaic and Christian teaching.

Next: The similarities

John Valk is a Ph.D. candidate in the Centre of Religious Studies at the University of Toronto.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR 9:00am 1340
Edmonton-CHQT 7:30am 1110
Edson-CJYR 10:00am 970
Ft. McMurray-CJOK 9:00am 1230
St. Albert-CKST 8:00am 1070
Taber-CKTA 8:00am 1570

BRITISH COLUMBIA

Abbotsford-CFVR ... 11:30am 850
Burns Lake-CFLD ... 9:15am 1400
Kitimat-CKTK 8:30pm 1230
Osoyoos-CKOO 8:30am 1490
Penticton-CKOK 8:30am 800
Port Alberni-CJAV ... 10:30pm 1240
Prince George-CIBC8:30am 94.3
Princeton-CKRP... 8:30am 1460
Smithers-CFBV 9:15am 1230
Summerland-CKSP... 8:30am 1450
Terrace-CFTX 8:30pm 590
Vancouver-CJVB ... 9:00am 1470
Vernon-CJIB 9:30pm 940

MANITOBA

Altona-CFAM 9:30am 950
Boissevain-CJRB 9:30am 1220
Steinbach-CHSM 9:30am 1250
Winnipeg-CKJS 9:15am 810

NEW BRUNSWICK

Fredericton-CFNB ... 6:30pm 550
Newcastle-CFAN 9:00am 790
Saint John-CHSJ 9:00am 1150

NOVASCOTIA

Digby-CKDY 8:30am 1420
Kentville-CKEN 8:30am 1490
Middleton-CKAD ... 8:30am 1350
New Glasgow-CKEC. 7:30am 1320
Sydney-CJCB 8:00am 1270
Weymouth-CKDY ... 8:30am 103.1
Windsor-CFAB 8:30am 1450

ONTARIO

Ajax-CHOO 9:30am 1390
Atikokan-CFAK 10:30am 1240
Brantford-CKPC ... 10:00pm 1380
Burlington-CING (fm) 7:30pm 107.9
Chatham-CFCO 9:30pm 630
Guelph-CJOY 9:00pm 1460
Hamilton-CHAM 7:30am 820
Kapuskasing-CKAP .. 9:00am 580
Kingston-CFMK 10:00am 96.3
Newmarket-CKAN ... 9:30am 1480
Ottawa-CFGO 8:30am 1200
Owen Sound-CFOS .. 10:30am 560
Pembroke-CHRO
(Sat.) 6:00pm 1350
St. Ste. Marie-CFYN 10:00am 1050
Sarnia-CHOK 7:30am 1070
Stratford-CJCS 8:45am 1240
Wingham-CKNX 10:30am 920
Woodstock-CKDK (fm). 8:00am 102.3

PRINCE EDWARD ISLAND

Charlottetown-CFCY . 8:00pm 630

QUEBEC

Montreal-CFQR 7:30am 92.5

FRENCH

BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFIX-Cornwall 9:30am 1170
CRCL-Timmins 9:30am 620

QUEBEC

CHRS-Montreal 8:00am 1090
Valleyfield-CFLV 8:45am 1370

FAITH 20

Ontario, Canada Mon.-Fri. 5:00 am
Global TV Network
Edmonton, AB Mon.-Fri. 5:30 am
CITV, Channel 13

The program is heard on Sundays unless otherwise indicated.

THE BACK TO GOD HOUR

P.O. Box 5070, 3475 Mainway
Burlington, ON L7M 1A9 — (416) 336-2920

Feature

After the funeral is over

Nick Jonkman

It's been about a year now since my wife passed away after a short but vicious battle with cancer; I would like to reflect on what that year was like. Although this is strictly from my personal experience and opinions, I have on several (actually many) occasions heard the same revelation from others.

What are the needs of bereaved spouses who are left behind?

The following is intended not to criticize but to give some insight into what really happens. (Of course, there will be many exceptions). From the many conversations I have had with widowed and divorced people when I started a singles ministry in my church last winter, it became obvious that those who have lost spouses experience common problems.

Immediately after the funeral service and often in the days following, we are surrounded by friends and family. But these people must all return to their daily routines and families (who are often some distance away).

Very soon the bereaved finds him- or herself forced to cope with grief and daily life alone. As Sheila Martindale wrote in an editorial in the *London Free Press* shortly after my wife passed away and when she had lost her husband after only three short months of marriage, "We cope because we must." And by faith and the grace of God, I am able to do so.

There are two things that can happen when we are faced by such a tragedy. First, we may be drawn closer to God who will then uphold and sustain us, or we can become rebellious. Fortunately, the Lord drew me closer and helped me carry this awful burden. In time, I was able to carry on again.

Always a loner

Soon after the funeral I found myself alone again with my two youngest children, aged 18 and 19. I had always been a bit of a loner as far as getting into the cliques and groups that form in most church communities. I usually stood at the edge of the crowd during the 10 years my wife and I had been a member of this particular congregation. Not that we didn't speak; we just didn't really participate, especially in the more closed groups. We were quite content with that too.

During the summer and early fall, I received only about one visit from members of my congregation (other than from the pastor, who frequently dropped in at my shop.) My children and I did receive several invitations to come over after church for dinner or supper sometime if we wanted to.

My wife passed away in late July. It was October before I received the first call from a member of our church and then I received two in one day. The first was for information for the Ladies Society's annual meeting's program. They were publishing a memorial to my wife since she was their treasurer at the time of her death. The second was an invitation for Sunday dinner.

It had not bothered me a bit that people had not come flocking to me — I was usually quite busy now that I had to do all the chores my wife had done in my shop as well as at home, including the canning of 400 quarts of produce from our large garden. So I wasn't looking for a lot of attention. However, that isolation sometimes makes me a little sad when I look back at it.

Uncomfortable with invitations

I mentioned that I had

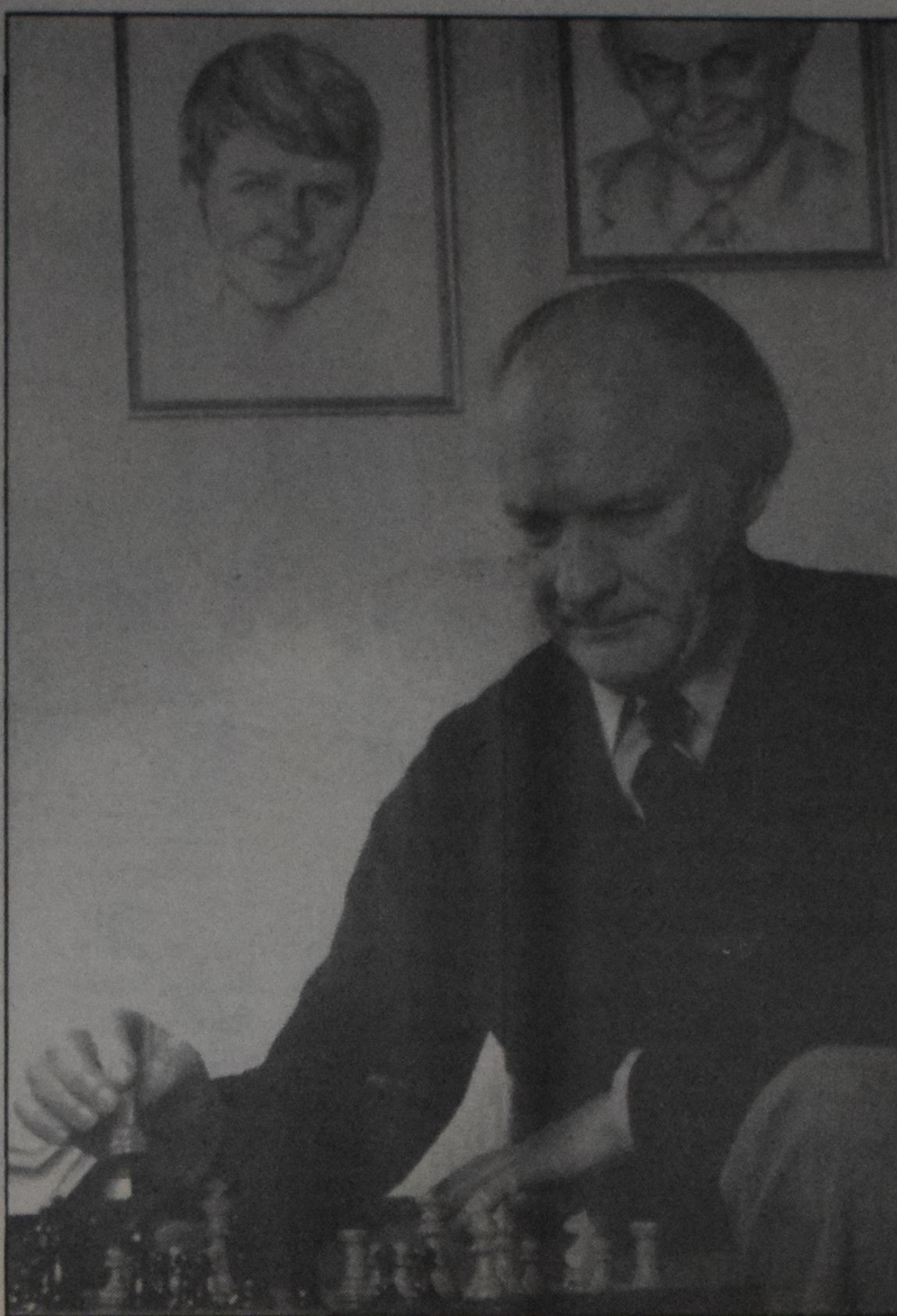


Photo: People Like Us

"... I wasn't looking for a lot of attention. However, the isolation makes me a little sad when I look back at it."

several invitations to dinner. I never took anyone up on these. I felt uncomfortable about these and finally one day in February, after pondering this for several days, it dawned on me why that was so. That is the reason I am writing this.

First of all, a husband and wife establish the home. When a marriage has been exceptionally good, as I feel ours had been, and one of the partners is lost, the house suddenly feels only half home. Some people, depending on whether they have children, and on their own personal strength to cope, will not be able to stand that "half emptiness" at home and will run away from it every chance they get, or even literally move out. Others, like myself, will try to pull things back together again.

To some of us, an invitation for dinner (just so

you can get a good meal or whatever good motive may be behind it) causes discomfort even though the host has all the right motives.

Misconceptions

You see, it makes us feel as if we are walking away and losing the *other* half of home, too. As a matter of fact, the half lost already feels like much more than the half.

In most cases, it would be much more appreciated if people were to visit the widowed (divorced), have a coffee or dinner with him or her, or spend an evening (and not just on Sundays) to help fulfil the "homeness" of that home. You will be amazed how much this helps pick up a person, and gives them a reason to prepare something for the visit. (If that person is financially burdened, you could bring some produce, canned or baked goods or whatever.)

When I received a call in October, the woman who called commented that she supposed that all the ladies in the church were probably bringing me lots of baked goods, etc. Well, I had to admit that not more than one person had done so once or twice. But I felt I didn't need that, as the ladies had been more than generous at the funeral, and there were lots of baked goods left over in the freezer.

The only thing was, there hadn't been anyone to share them with.

It wasn't that my children and I didn't have friends in the church. It appears that everyone thought we were getting all the company we could handle and they would only be a burden. Some didn't have the time, others didn't realize that we really didn't want to be alone.

That is another misconception. Many people think you want to be alone to mourn. Little do they realize that the best way to overcome grief is to share it openly and talk about it with people who care. (People would have been hard pressed to find me at home on weekdays as I was trying to keep too many jobs going as well as starting a singles ministry in church, but I hear the same comments from the majority of people with whom I am in contact, who found themselves suddenly single. And most of them had time to burn.)

Now almost one year later I have had about four visits. Since January and February my two children who were at home moved out, one to set up her own housekeeping, and the other because he was unable to cope with the loss of his mother. Great friction had developed between us and he decided it was better if he moved in with his grandmother where he would be closer to potential jobs; he could no longer concentrate on school. I am happy to say, however, that since Mother's Day we have been able to communicate again and it appears that he is coming to grips with his grief.

Although I am now alone, I am seldom lonely because of the singles ministry begun and all the new friends and sharing I have there.

When you look around you next Sunday, will you see a widowed or divorced person standing at the edge of the crowd? If so, try to invite yourself over and give them something to do.

Nick Jonkman is a mechanic-businessman from Wyoming, Ontario.

MAC VANDERHOUT INSURANCE

BROKERS LTD.

780 King Street East, Hamilton, Ont. (416) 522-6200
FOR ALLROUND PROTECTION

Marc Buist Accounting Services

146 St. Catharines St.
Smithville, ON L0R 2A0
(416) 957-2596

Efficient and Economical

- Bookkeeping and financial services
- Monthly income and expense reports
- Inventory services
- Complete payroll service
- Expert personal, farmers and corporate tax returns

I'm interested in helping Christian Reformed Churches with my investments.

Please send me information on

_____ savings deposits

_____ RRSP's

_____ RRIF's

Name _____

Address _____

Phone () _____

Mail to:

Ontario CRC Extension Fund and CRC-Community-RRSP
45 Harriet St., Toronto, ON M4L 2G1

Education

Robert VanderVennen, page editor

Christian schools in Australia (2)

Harro Van Brummelen

Non-public schools receive more positive recognition in Australia than in Canada. Almost 25 per cent of Australia's students attend non-public schools, most in Catholic or British-type private schools. Parents in Australia, also non-Christian parents, emphasized to me that attendance in non-public secondary schools helped one's chance to obtain a place in university. This attitude is reflected, for instance, in the fact that two-thirds of the Northern Territory's cabinet members send their children to the NU's Marrara Christian School in Darwin.

Unlike in Canada, in Australia the federal "commonwealth" government as well as the states give direct funding to elementary and secondary non-public schools. Government-approved non-public schools receive funding that covers 50 to 70 per cent of their operating budgets. Besides, the commonwealth government also pays for approved capital projects.

But there are some clouds on the horizon. Two levels of government paying grants also means that two separate bodies want to have a measure of control. The commonwealth government recently refused a number of groups permission to start new Christian schools. It claims that a sufficient number already exist in those particular areas. The real reason, it appears, is that the Labour government is concerned about the rapid growth and proliferation of Christian schools, even though they still account for only one per cent of Australia's total school population. The recently re-elected Hawke government prefers to encourage parents to send their children to public schools. Some Christian school boards have already decided themselves to pay for their own buildings in order to ensure future ownership and independence.

At the state level, schools also face certain restrictions. In some states the students have to write government school-leaving examinations, hampering their own curriculum development. In others, schools have to submit detailed "work programs" or curriculum outlines, often in formats at odds with an integral Christian philosophy of education. Yet schools would be hard-pressed to operate without government program approval or state funding. School tuition fees, now usually considerably lower than North American Christian school fees, would skyrocket and post-secondary entrance would be impossible to achieve in some states. Therefore, most groups are



Photo: Courtesy Harro Van Brummelen

Students in the Nambour Christian School are required to wear hats with their uniforms to prevent skin cancer.

reluctant to start without approval. As a result, the recent rapid growth of Christian schools may well slow down.

Christian teacher training

Australia does not have a history of Christian post-secondary institutions. However, Australian Christian schools recognize the importance of teacher training within a Christian framework. Rev. Stuart Fowler and Dr. Doug Blomberg began part-time courses for practising teachers in the Melbourne area some years ago. Now the National Union and the Christian Community Schools are on the point of establishing a joint in-service teacher training program to serve the Sydney-New South Wales area. The first lecturer will be Ted Boyce, who obtained his doctorate from the University of Alberta and was a scholar-in-residence at Vancouver's Regent College a few years ago. The intent is to expand gradually into a full-fledged teacher-training college, but government accreditation will be difficult to get in New South Wales.

Of all states, the Queensland government is most open to non-public education. Christian Outreach Centre's college now offers a three-year full-time program and a part-time B.Ed. program (most Australian teachers obtain a Diploma of Education and need additional courses while teaching to complete a degree). Government officials assured me that before long official recognition of these programs would be granted. Then enrolment is expected to increase rapidly. Right now, the COC heavily subsidizes the college in order to keep tuition fees at a low \$1,800 per year.

A Christian university?

During my visit, I also met with two Queensland MLA's and two board members of a

group working to establish Australia's first Christian university. A bill will be introduced at the next session of the legislature to give legal approval for this faith venture. The university would operate on the English model with a number of affiliated colleges. One potential difficulty is that at present no firmly-established colleges exist that could become affiliates of the university. Nevertheless, it is encouraging that throughout the English-speaking world Christians are becoming convinced of the need for Christ-centred higher education.

Commitment and co-operation

What can we learn from the Australian Christian school scene? First, the dedication and deep commitment of the people involved in Christian schools impressed me wherever I went. Many principals, teachers and parents have become Christians fairly recently.

Their excitement about their new-found faith spills over into their enthusiasm for Christ-centred schooling. I appreciated the deep sense of spirituality in the schools I visited. The daily staff devotions with enthusiastic singing and very specific prayer about school and classroom situations set a positive, God-glorifying tone. We can learn from the regular searching of God's will, the "listening to God," for making administrative and educational decisions. Many schools put great emphasis on being a faith-and-learning community.

Secondly, I appreciated that schools of different backgrounds seek to work together in joint ventures such as teacher education and curriculum. In Canada, schools rooted in the Reformed tradition have often isolated themselves too much while, on the other hand, the Association of Christian Schools International also shuns contact with schools outside of its membership. Closer co-operation, as the Australian as well as the British Columbia experience has shown, while not without special challenges, can greatly benefit the programs of all evangelical Christian schools. We can learn from each other and we need each other for effective regional initiatives. I learned much from the insights of my non-Reformed brothers and sisters in Australia and, I believe, they also learned from me as we searched out the implications of scripture for education. Our interchange helped us to recognize our pervasive common Christian worldview and vision of education. I felt very much at home among the various Christian school groups in

Australia, and theological differences and differences of style did not detract from a spirit of harmony in our educational work.

Finally, Australia's Christian schools face many of the same challenges we do. Government funding is a blessing on the one hand but leads to some worrisome erosion of independence on the other. In the long run, can schools maintain their uniqueness? As in Canada, some schools are not only carefully screening students but also hold compulsory parent orientation sessions. Both are necessary to maintain a community that understands and supports the undergirding vision of the school. Tuition debates (should parents pay a percentage of their gross income?), salary discussions (should teachers be paid according to need or a fixed percentage of state salaries?), and controversies about novels taught are also common.

Many Australians mentioned to me that they felt they were five or 10 years behind North America. Organizationally and with respect to curriculum work in Christian schools, that may be true. However, I hope our Aussie "mates" never lose their lively enthusiasm for serving the Lord in Christian education. Their zeal was an inspiration and bodes well for the future of Australian Christian schools.

Harro Van Brummelen teaches education at Trinity Western University, Langley, British Columbia.



Peter VanDyk



Tony Vanderhout



Andy Vanderhout



Peter John VanDyk

YOUR INDEPENDENT INSURANCE CONSULTANTS

Providing quality insurance coverage for
COMMERCIAL & INDUSTRIAL BUSINESSES • HOMEOWNERS • AUTOMOBILES
• FARMS • BONDS • ACCIDENT & HEALTH
YES, WE SELL LIFE INSURANCE AND R.R.S.P.'S TOO

SELDON PEACOCK INSURANCE BROKERS LTD.
3050 HARVESTER RD. (AT GUELPH LINE) BURLINGTON, ONT. L7N 3J1
PHONE (416) 632-6192 HAMILTON LINE 544-9615

BE SURE TO INSURE. DON'T DELAY
AFTER HOURS CALL US AT

335-4653 - Peter VanDyk
387-0247 - Tony Vanderhout

335-6507 - Andy Vanderhout
335-4653 - Peter John VanDyk

Feature

Guido Gezelle — Flemish poet of praise

John H. Martens

A lyric poet is — as many of us know — a poet who in his works gives expression to his innermost, deep-seated personal feelings and emotions, in a very intense manner.

Such a poet was Flemish writer Guido Gezelle (1830-1899), so much so, that it can be said that his poetry was without peer in the Europe of the 1880s and the 1890s. He was the best-known and most beloved of the Flemish writers of this period, when Flanders' literary achievements were of European importance.

Guido Gezelle's name is still well-known and held in reverence, wherever Flemish and Dutch are spoken. Although a Belgian citizen by birth, his work has become part

of the common literature of the Dutch-speaking lands and is taught in high school in Holland, just like Shakespeare is taught throughout the English-speaking world.

Great influence

Guido Gezelle studied among other places at Roeselaere (French: Roulers), an educational centre in West Flanders. Roeselaere apparently enjoyed great fame as a town of learning. As such it was known far beyond the borders of Flanders. Many English students could also be found in the Flemish town, and Guido Gezelle and his English fellow students hit it off greatly. Out of these early contacts between the budding Flemish poet and his friends from England grew a deep

sympathy for Britain, which remained with Guido Gezelle all his life.

Just like many other Flemish men of letters, Gezelle was motivated by a great love for the language of his land of birth and of its folklore. His poetry can be said to have been strongly influenced by this love of country and language. But his inspiration welled not from these sources alone; it was also strongly influenced by his love of God and the contemplation of the Creator's glory, while the wonders of nature never ceased to amaze his sensitive soul.

The little waterbug

All these factors resulted in the creation of an often deeply-moving poetry of which there is, in the opinion of many,

hardly a modern equivalent. To mind comes the little poem "Het Schryverken" ("The Little Writer").

It is about a little waterbug, very common in the Lowlands.

The poet must often have watched in fascination, when he saw the little waterbugs endlessly trace little circles on the water surface near the bank of some canal or in the ice of the ever rustling reed borders.

As boys we used to do the same thing and watch them for hours. The little bugs appeared to be walking on the water without aim for no apparent purpose.

In his poem, the poet asks one of them why it is circling so endlessly, hour after hour, till daylight fades.

The answer comes as a sudden revelation and as a

profound glimpse into the poet's soul, which finds God's glory in nature all around: "Wij schrijven, herschrijven en schrijven nog de heilige Name van God." ("We're writing, rewriting and writing still The most holy Name of God.")

It is indeed difficult to find more moving and profound poetry than expressed in such unforgettable, almost startling words.

The words: "we're writing, rewriting and writing still the most holy Name of God," sound like a clarion call in their simple forcefulness.

A loss of status

Gezelle's life was not all sunshine. In the year 1860 he was transferred from Roeselaere, where he had been

Translated Gezelle poems

Before John Martens sent in his article on Guido Gezelle, I had already translated a few of Gezelle's poems. Like Martens, I was enamoured with Guido's tender, musical lines. They have haunted me ever since I had to learn them by rote when I attended high school in The Netherlands. John Martens liked the idea that I would add my faltering translations to his article. Here they are, then. Hopefully they communicate half as well as the flowers did when they greeted Guido Gezelle.

Bert Witvoet

The little writer

O crinkling wrinkling water thing
with little black boots on your feet,
how I enjoy to see your head fling
as you write on the water sheet!
You live and you move and you run so fast,
your arms and your legs mesmerize;
you turn and you know the way you passed,
though I can't tell if you even have eyes.
What were you, what are you, what will you be?
Explain to me, as if in class!
What are you then, fine little notary
that never stops writing on glass?
You run across mirrors of water clear;
the water is troubled no more
than if a slight breeze from the air did appear
and quietly stole to the shore.
O writers, dear writers, explain it to me —
there's twenty of you or more,
and is there not one who can make me see —
what is it that you underscore?
You write, and it fades quickly from the screens,
you write and it's gone like a spell;
not even a Christian may know what it means;
o writer dear, tell me, please tell!
Say, is it of fish that you have to write?
or of plants that thrive in the moat?
of cows or leaves or flowers so bright,
or the water on which you float?
or is it of birds and their plaintive chirp-peep
or is it the blue ceiling here
which over and under you shines so deep
or is it of you, writer dear?
Then the crinkling wrinkling water thing
with little black raincoat agleam,
adjusted and straightened its ears with a fling
and paused for a second mid-stream:
"We're writing," it said, "in a crinkly way
whatever our Teacher before
has made us and taught us to write and say,
a lesson, that's all, there's no more;
we're writing, say, have you no reading skills,
and does your poor mind need a prod?
We're writing, rewriting, and writing still
the most holy Name of God!"

Teach me

You prayed on mountain top alone,
and ... Jesu, I can find not one
that's high enough to climb
to find you all alone:
the world wants to run after me,
where'er I be
or flee
or cause my eyes to see;
and poor as I am there is none,
not one,
who needy is and cannot moan;
who hungry is and cannot groan;
who wounded is and can't intone
the pain that edges through!
O counsel me, poor fool, how I should pray to you!

New year's wish

I wish you a year,
which soft as silk is;
I wish you a year,
which white as milk is;
I wish you a year,
which far from sick is,
a wholesome year,
which strong and thick is;
I wish you a year,
which, when it through is,
a blessed year
for me and you is;
I wish you a year,
which, so God's law is,
through Christ's saving work,
without a flaw is.

Dear Mother

There rests me
here below,
designed in word
or paint,
dear Mother,
no imprint
no image of you
however faint.

No drawing,
no photograph,
no chiseled piece
of stone,
except that image
in me, you
have left,
alone.

Oh, may I, you
unworthy, never
let that image
damaged lie
but honoured let
it live in
me, honoured
in me let
it die.

If the soul but listens

If the soul but listens
everything that lives speaks lines,
ev'n the faintest whispers
carry tongues and signs:
foliage of the forest
chatter almost fearfully,
ripples in the rivers
gossip loud and cheerfully,
wind and water, wispy cloud
wiggle 'neath God's holy feet,
talking and translating
the deep-embedded Word so sweet
if the soul but listens.

One day

For three and thirty years
and many sad, sad days,
o Jesu, Jesu dear,
you walked the cross-marked ways
Take three and thirty times
my heart, my hope, my best,
and give to me but once
th' eternal day of rest.

a student in his younger years and where he became a teacher, to Bruges. Here he became a professor of philosophy and vice-principal of the Anglo-Belgian seminary.

It looked like a promotion, but was it? It is said, that Gezelle's transfer had something to do with his romantic views on education, language and poetry. In these he was going against current opinion, which held to positivism. If not suffering ridicule, Gezelle was at times the butt of political attacks for his ardent espousal of the Flemish language. This and overwork, disappointments and other problems caused him to nearly suffer a nervous breakdown. But he weathered the storms of life and recovered his balance. His Christian faith and the contemplation of nature's wonders did much to restore his health, and he could again restate his joy in life in the beautiful words, many of us vividly or dimly remember: *My spreek de blomme een tale, My is het kruid beleefd; My groet het altemale Dat God geschapen heeft.* In English:

*The flower talks to me each day,
the weed gives me a nod,
yes, all things greet me on the way
that were designed by God.*
(translation B. W.)

Widely published

Gezelle served as editor for several publications. In these he wrote about his main interest — philology, folklore, local history and natural science.

He contributed as a political journalist to *T'Jaer 1830*, while in 1865 he founded and edited a cultural weekly, *Rond Den Heerd* (Around The Hearth). In 1881 he was instrumental in founding *Loquela*, a philological review edited by himself.

Gezelle's poetry is collected in several bundles; we will mention only two or three. From his early period is: *Kerkhofblommen en Dichtoefeningen*, *Graveyard Flowers and Exercises in Poetry* while from his later years we have *Tijdkrans*, *Last Verses*.

Guido Gezelle reflects his struggles and disappointments in his little poem "De Kruisbanier" ("The Banner of the Cross"). *Het leven is geen vrede alhier, geen wapenstilstand vragen; het leven is de Kruisbanier tot in Gods handen dragen.* (Life is no peace here below, no asking for an armistice. Life is to carry the banner of the cross into the hands of God).

Such poetry found a ready response among the people of Flanders and The Netherlands; they could identify with it in

Justification

I wasted countless hours and days writing, rewriting this poetic fare. What can I say to those who expect my daily "profitable" share? But, I'm not afraid to answer you, Taskmaster of the universe, for you won't mind if I trans-language some lyrical, Flemish verse? Could I even in the least go wrong, though heaven's standards are severe, if I reworded Guido's childlike songs sung to his Jesu, Jesu dear? Now my own children can hear, if open to a speaking creation, the deep-embedded Word so sweet — God's rock-old, flower-young revelation. "The Little Writer" poem explains that ordinary waterbeetles write in odd wrinkly crinkly water ways God's name from early dawn till night. And when some depressing, heavy day sin or sadness clogs their channels too, They then can say: "O counsel me, poor fool, how I should pray to you."

Bert Witvoet

most cases. The beloved poet's words in their peculiar cadence of verses remains part of the cultural and religious heritage of many.

Poetry to death

Gezelle died in 1899 just before the dawn of a new century.

His last words were: "Ach, en ik hoorde er zo geerne de vogelkens schuivelen." ("O, I enjoyed so much to listen to the little birds singing.")

He loved his country as we said; nature inspired him with awe and in its creatures voices he recognized the Creator. Gezelle was a simple Flemish priest, not far removed from us however. He possessed the gift to express himself as no other in the Flemish tongue and we are the beneficiaries of his moving poetry.

Sometimes, when high up in a tree the thrush sings his pearly notes — as it must have done so often for Gezelle — our thoughts return for a moment or two to the Flemish priest and poet and then we thank the Creator for poets and artists so endowed by the Grace of God.

John Martens passed away in the spring of this year. He lived in Listowel, Ontario.



Photo: de Moolste gedichten van Guido Gezelle

A statue of the famous poet in Bruges.

Community

Letter to Fred Tamminga and responses

Without a doubt the existence of psychosomatic illness is a reality. However, the claims of Fred Tamminga in *Calvinist Contact*, July 10, 1987, "Confession, the Road to Healing," takes an aspect of truth and makes it into a panacea, a cure-all. Please consider the following observations:

1. Writer Tamminga does not distinguish very clearly the various kinds of negative thoughts. Is criticism *per se* negative because it disapproves? For example, is the writing of this letter to the editor a prelude to disease?

2. The writer implies that all pain is the result of there being something wrong with our thoughts.

3. The implication is made that criticism is rooted in fear (hate?) This does not speak very well for our Lord who showed some fearful acts of anger and negative disapproval.

4. Since when does a believer in Jesus Christ go to Tao, or some other forms of pagan religion to get the goods on the nature of God's creation.

5. Sedatives cannot cure fear. Agreed! However, it is a not uncommon experience that being released from pain for sometime has great healing effect.

6. The implication is heavy that sin is basically a matter of bad thinking. Jesus is even credited with espousing this "think-positive-and-you're-

okay-Fred" attitude. Is redemption from sin, i.e. forgiveness of sins, at heart a restoration of self-esteem?

7. No doubt there have been instances of lameness and blindness which were psychosomatic. However, people such as the man who was lame from birth on, and the man born blind were not in this category: And many are not in this category today. Writer Tamminga is terribly irresponsible to write such distortions. It is distortion to speak about side-effects being built-in. Side-effects of particular types of medicine are significantly dependent on the individual. Any doctor can tell you that.

8. It is arrogant to make the claim that the wide-spread illness in the church is due to a lack of faith. That is the language of a professional "faith-healer" when a person cannot get back to his seat without crutches. What does this claim do for the apostle Paul and his thorn in the flesh?

9. "All good things in our lives come from good thoughts," thus writer Tamminga. The teaching of the scriptures is otherwise as to the source of all good in our lives. That applies no less to the writer's assertion that "bad" things come from "bad" thoughts. Shades of the deception of "Christian Science!"

10. What Mr. Tamminga is really saying is that we are and

Confession — the road to healing

Frederick W. Tamminga
When I was a young boy, I was always curious about Confession since a friend of mine, a Roman Catholic, claimed he felt better for doing it every week, even though he had no sins to confess. I thought it was a little odd, but he kept saying he made God his friend and he didn't have any more thoughts about his sins either, and I always wondered why a priest would ever ask him that. Anyhow, he claimed to feel better.

When I was in high school, I was asked to give a testimonial about my faith and I was a little nervous. I was asked to give a testimonial about my faith and I was a little nervous. I was asked to give a testimonial about my faith and I was a little nervous.

In other words, the body is not the source of all good. Perhaps he doesn't intend to go in that direction but his reflections have carried him there. And no amount of pious faith language can cover over the evil direction in the article.

11. And you, Mr. Editor, are responsible for giving this dubious article a perch from which to crow these distortions.

(Rev.) Eelco vanderWoude,
Salmon Arm, BC

Reply to Rev. Eelco vanderWoude and whoever else

It's nice to receive a response to an article that was hard to write because it was so personal. It's nice to know someone was doing some

equally hard reading. It's not nice (for my Ego, my Mr. Vanity, my "Old-Nature-Mr.-Right") to be judged

"arrogant" and given over to "evil direction" and to "crow ... distortions." God knows the truth about all that.

I don't want to re-write my article here. Nor do I want to engage in an endless argument which, some would say, is a typically Calvinistic custom and a function—again—of the Ego which always wants to prove itself right, get the last word in ... even when dead wrong.

Basically I was just happy for myself to learn some new thinking with some new results—my old thinking was producing bad results. Like Job, I lost a lot and I gained a lot. And I was happy to share some good results. Thoughts are important ... they come to us whether we like it or not, and we select and create with them in the here and now.

The scriptures are rife with examples: You reap what you sow (all sowing is first a thought). *Think on these things!* What things? Well, for instance, the things in Philippians 4:8. As you think, so shall it become for you, says Jesus.

What else can I say. Answer all the points in the letter? I think I shall.

1. Criticism (less effective than encouragement), doubting and skepticism all have positive functions. One can use them to "test the spirits." If it is the only thing going in a person's life, it bespeaks a closed mind, however. Hence nothing New will ever happen.

2. Yup, that's what the writer implies. Pain, even that which comes from a stubbed toe, says something about our thoughts, conscious or subconscious. A friend of mine thinks it is his lot

in life to attract table legs to his toe, habitually. It has to do with acting out subconscious thoughts about "helplessness" going back to his youth and never being resolved.

Most of us are content with curing—this is what most doctors think they're doing. Curing is restoring the body to what it was before the symptoms appeared. It does not last unless the original "sin" thinking changes. Healing is something far superior! Healing is what Jesus did (and others do). Healing has everything to do with salvation in the here and now.

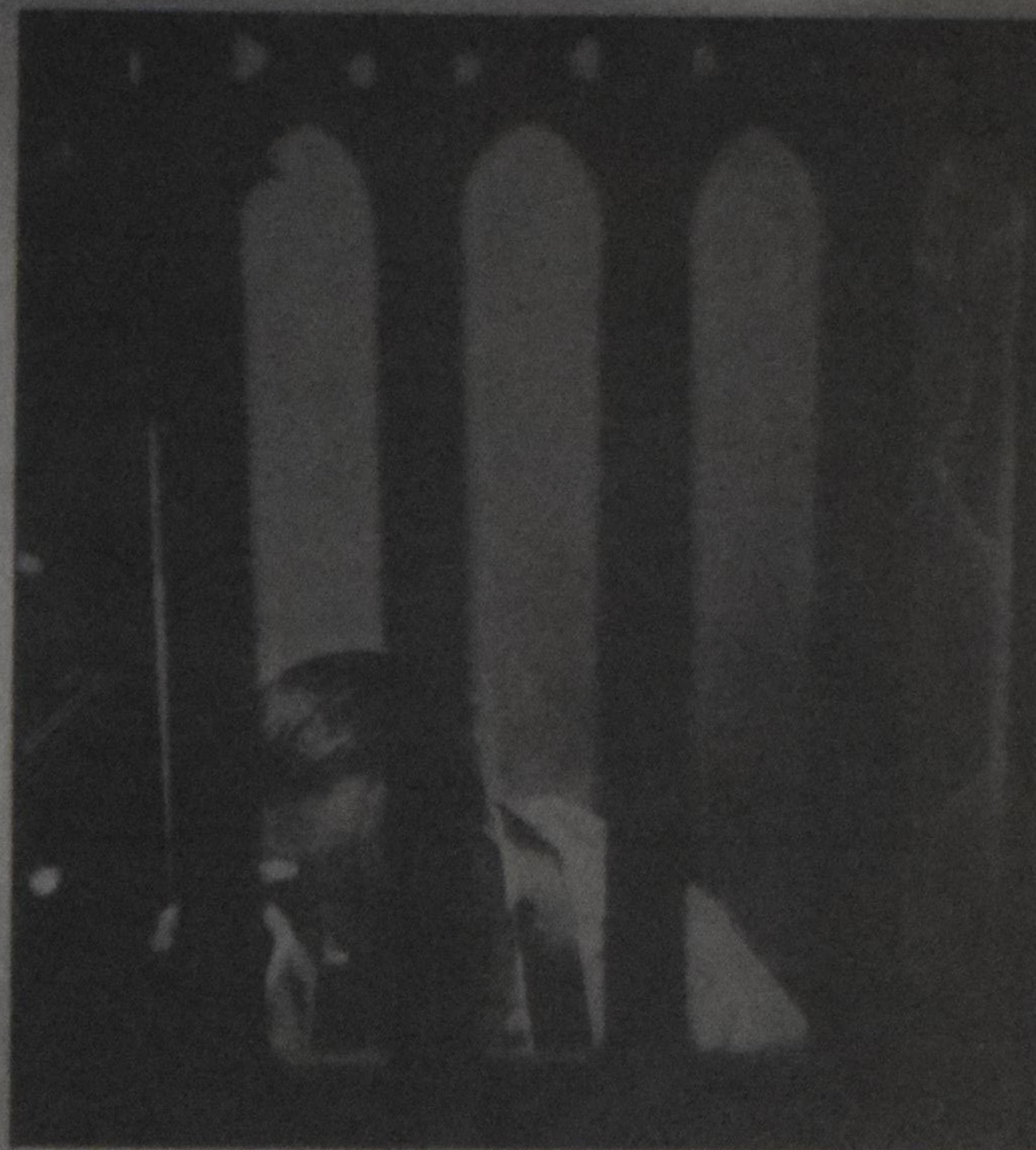
3. I don't understand this point. I have to guess at what it means. Anyhow, emotions are physical manifestations of thought. Christ did not suppress his emotions. (Probably didn't think there was anything to be gained by creating an ulcer!)

Hate? Hate is just stuck energy.

It is actually looking to dissipate itself ... and will when it again becomes love. When the God-energy that is Love is mismanaged, is not utilized, is frustrated, it becomes Hate. It's not a difficult concept, actually.

4. Tao? I have no trouble learning from anyone about the nature of creation. Why the hang-up about how we come by our knowledge. Moses learned the name of God (I AM) from hanging around Egyptians. It's in their tombs, etched into walls, etc. Where did Jesus learn the Lord's prayer? It was around before his time we now know. Where did he learn to use parables? An eastern model, not Hebraic.

The Choctaw Indians have a



A person stands forward as help is offered at a meeting. A woman's subtle strength seemed to fill the room.

Voortman Cookies

'anytime'



W. & H. Voortman Limited
P.O. Box 206, Burlington, Ont. L7R 3Y2
(416) 335-9500

wonderful version of the story of the tower of Babel. What? They lived in Southern Louisiana and Mississippi in primeval times and had that story before missionaries were invented. All this stuff exists. It's nothing to be afraid of. It's a nice mystery and doesn't threaten God.

5. I'm not against relieving pain. No, it's not the same as healing unless the causes are relieved also. What's healed does not come back ... unless the healing is not accepted.

6. Sin surely is wrong-thinking. Cleanse my thoughts, Lord, says David. The so-called Devil (Father of the Lie, the great Illusionist, the sneaky-snaky Good Thought Replacer) was busy screwing up Eve's mind with false thoughts about reality. Jesus wouldn't have any of it while REALLY tempted. Don't put those crazy wrong-making thoughts in my mind, He would say. So get thee *behind* me, Satan.

Paul talks about putting old thoughts *behind* also. You want something new and better to go *forward* with then put the old thoughts behind. And don't look back to see if they're really gone. If you keep your old thoughts around, you'll stay stuck. If you keep thinking about how nice and safe and secure your house of bondage was, you'll be a long time getting to the Promised Land. Sin-full stuff, those wrong-making thoughts.

7. Side-effects in drugs? Of course. That's why the FDA keeps (embarrassingly sometimes) taking them off the market ... by the thousands. Yes, side-effects depend on the individual's reaction to the drug. Not *all* those on thalidomide (an easy example) "created" truly horrendous results.

8. Widespread illness in the church? Lack of faith? If faith makes us whole, we either don't understand it too well or don't want too much of it or secretly don't believe it or whatever. We're allowed to stay in our illnesses and

commiserate with one another. God allows a lot. Jesus sometimes checked with those who came to him for healing: Do you *really* want to be healed?

Actually, miracles are normal — the lack of them is not. If that makes church people look bad, so be it. Yeah, that's bad advertising. Confess. Own up. Figure out what's wrong with the know-it-all ego thinking!

Confessionally say one thing, weasel out of it all with clever forever-ready-theological thinking, and produce results that belie the faith in miracles.

9. Good things simply do not come from bad thoughts and vice versa. Everything according to God's Divine Intelligence, Harmony, Love, Good Will etc. is good. The closer we get connected to God (in a *real* way), not just in a half-hearted way, the quicker the confusion leaves, the sooner the ego is diminished, the emptier we really get, the more we can let God in. There is a lot of resistance to God in most peoples' lives, yet it is exactly resistance to God that creates all our problems.

When I still have a now-and-then pain or problem, I know that that is the place where I am not letting God in. Simple rule for me. Then comes the prayer for revelation. It is always an unresolved untruth in my life. Then, after knowing all that, I know what to ask God for. If I dare ... and don't want to stay in my misery, which sometimes I do.

10. I think I answered this over and over. I'm not a puppet for God. He gave me thoughts to work with. When I don't work with them — and I'm allowed mistakes here too — I become a lazy thinker. Lazy thinkers *think* it's okay to become a puppet for the devil's kind of thinking ... which always, somehow, leaves me thinking that bad things just happen to me and that I had nothing to do with it. And I will always "prove" my thinking right by setting up circumstances in which I can blame others, or my "stupid" self, or (very secretly) God for placing me in a hostile universe in which I have to struggle. I'm really so innocent, so why do all the "bad" things happen to me? Or, I'm really so bad that nothing good can ever happen to me.

Truth is, I *am* innocent. God

Confession — the road to healing

continued from page 11.
washing. It is on the Washing Wall that symbols of cleansing cry yourself clean. And it's true, while crying a multitude of "amens" can suddenly surface, a confession can be made and the soul can feel pure again. Then watch the body heal!

Jesus healed. He often said, "The Son of Man has come to seek and to save that which is lost." The Son of Man is Jesus. He is the one who is lost. He is the one who is found. He is the one who is full. He is the one who is empty. He is the one who is wrong. He is the one who is right. He is the one who is in my

terrible, uneasy time. Not the rain, of course, — the thought in your subconscious. So the good things come from good thoughts, whether we thought them long ago or are just thinking them now. Similarly, all the troublesome things come from "bad" thoughts, wrong result-producing thoughts, whether we think them now or thought them long ago.

Cursing goats' milk
Those of us who stay stuck for so long in negative thinking, usually find it hard to take full advantage of the good things in life. In my



much. Especially the painful process of seeing to prove old wrong makings right — since that is what the mind habitually does. My allergy to goat's milk proved to my mind that goat's milk was all wrong. And when I set up my wife by asking her something she couldn't possibly deliver, my mind said: See? You never get what you want.

A popular trick, as a way out, is to say that evil comes to us from outside and that we're sort of helpless about events. Thus we say: I don't know what came over me or what made me do it, or how I could ever think that of you? Even Paul said about himself: I set out to do good and it all turned out bad. Who or what is ruining me? I, too, often wonder what no longer despairingly what old rage, what ancient wrong-making thought is running me today.

A willingness to confess is the beginning of becoming wonderful, is the beginning of healing (of every ill) and of feeling good and pure once more — in the beginning of that Christ called "the life-giver." Willingness to what in our ignorance we say many things wrong, and others to make us feel better, is the real beginning of healing.

says so. I've been forgiven. So now it's time to take that seriously and think into being the right questions to ask God that will lead me to new thoughts that are truly healing. I only think, conceive, and accept (that's faith) the best possible world for myself and others and then? Well, that's my workday, then it's my Sabbath. God does all the rest and does indeed create newness in my physical world. It's really pretty simple. And it really takes less energy to get well than to get sick. (That's a physical law — it has nothing to do with compassion or being unsympathetic or whatever.) The reason it takes less energy is because wellness has all the power of God's universe behind it.

I suppose the Editor will answer no. 11. Thank you Mr. vanderWoude. It was beneficial for me to think through my reply. Meanwhile, I am happy to report that a very devout lady, Christian Reformed, just told me that my article helped her get off the pot of stuck thought and let God do a healing in her. After 15 years of "trying" to make herself believe that her illness brought her "closer to Jesus," she decided that was a cop-out in her case. She learned to "think anew." Like real big.

Meanwhile, much love and healing,

Fred W. Tamminga,
Pitt Meadows, BC

Editor's response

You are right, Rev. vanderWoude, I am responsible for placing Fred Tamminga's article. Fred is a bit of a wildcard in the Reformed deck (pardon the un-Reformed metaphor. I'm getting to be as bad as Paul with his reference to boxing.)

I would not say that Fred's article is a Reformed article. I

would call it a Reformed-plus article. Reminds me of cheese we used to buy in Holland: 40-plus. For some 40-plus was a little too rich.

That's not to say that Fred's plus is necessarily suitable for integration into the Christian or Reformed faith. That is a matter for discussion. But I am glad that there are people like Fred who open up doors to new kinds of thinking. The risk with him is that the house will get too draughty (I'm borrowing an image used by Professor Martin Woudstra in an interview with *Centraal Weekblad*).

I am also glad that there are people like you who *guard* the house, though a more gentle probing of the cockles of Fred's heart would have done the job equally well. Of course, the risk with guards like you is that the house will get too musty.

So, what do I think of Fred's article? I find his ideas refreshing and stimulating, and I certainly find that he is challenging my lack of faith in the reality of God's power to heal. How does that start? With good thoughts?

It's almost like the good works argument. Can we do any good works? No, not by ourselves. But should that keep us from doing good works? Perhaps we Calvinists are inclined to wait for God to make things happen in our life because we have that theology of dependence.

What comes first, the chicken of God's grace or the

egg of our faith? From a subjective-experience point of view, it may not matter. God doesn't mind if we start doing good works and start thinking good thoughts without waiting for him to prod us.

I tried it this morning. I addressed God in my breakfast prayer, in the usual (read: "halfhearted") way. Then, mindful of Fred's position, I straightened up and said more forcefully, "Good morning, Lord. It's a great day. Thanks a lot." And I felt as if my faith had grown. Yet, I had made the decision.

Can I make my faith grow? The answer has to be yes, because Jesus rebukes those who make it shrink within themselves ("O you of little faith!")

I'm not going to guarantee the absolute veracity of everything writers in *Calvinist Contact* produce. But I do make sure that what they have to say is worthwhile. Even though I too think that not all pain comes from bad thoughts (Jesus' pain is an example). I believe Fred Tamminga had something worthwhile to tell us. That's why I allowed him to "crow" from our perch.

Bert Witvoet

after Calvinists need to say. It has long been a quick release of worry. Not talking about problems that seem tough — subtle expression is high. Any sort of suppression creates pain, tension, festerings of doubt, or hard-to-explain frequent accidents.

It has also been observed that release of an old forgotten negative could, unexplainedly, make an old unexplained pain suddenly disappear.

Forgiveness brought healing

Well, it can be explained. A chief ingredient of confession is that we own up, admit the fault — no matter how minor the fault. It is important to acknowledge that a problem exists before a successful healing can occur. For example, thinkers, trying to quit, have great difficulty seeing the truth about how much they like smoking, even though they say they don't. That attitude sabotages any effort to quit since the whole subject becomes a big no-no.

Denial, instead of acceptance, usually gets in the way of healing. Some reports believe details part of any disease story part of a life story. If it is, denial is sabotaging to be

the same as our thoughts. Long-standing thoughts, deeply buried since I never use thought — took physical form in my fingers — arthritis. But after confessing my thoughts, my finger felt cleaned and palmed again today. And, of course, my heart felt pure.

Love is best nurse

Negative thoughts, or doubts twining the truth, are always thoughts moved in fear (your spirit knows this). Negative thoughts are never rooted in love. God is love and in love all things function harmoniously, peacefully, joyfully, patiently, and how willing to the Truth. Thoughts are supposed to speak the truth about life, about ourselves, about creation. The moment we have a thought out of God, fear enters. Pain is always held

subject is another lie. Pain does not do the damage but the wrong belief that caused the pain in the first place will unless corrected.

It is love that drives out all fear — the Bible says. And that is a very important thing to remember for healers. Clouds cannot have driven away much pain by instinctively lavishing love. Sufferers have a place, I'm sure, but to believe they really drive away fear and thereby lessen pain is in error. The sad truth is that practically all real pain, except for a sharp stab of grief or a great sting, have built up in a long time of effects. Sufferers cannot cure that. Only love drives out

The energy that together can live in a peaceful, well-directed state — what creative love for. Replace that energy with fear energy (fear is a phantom, an illusion, a lie, not of God, therefore, fake energy) and the molecules begin to behave in a confused state. The energy transitions go all wrong. Cells don't get fed right. Waste hangs around. And since toxic waste attracts viruses — germs. Fear for the absence of all-out love has "created" another feasting disease. And so we feel it always as suchness, somehow, Jesus, our great healer, didn't you much blame

Be Calvin

The Bible speaks about changing your wayward ways, and your "missing the mark" or "missing the truth" direction (sin). Before or after a healing there was always some instruction regarding purification rites. Purgings. Sacrifices. Repentance. Washing and washing and washing. Continued on page 12.



The Dutch Kitchen
71 Lakeshore Road East
West of Hwy 10
Port Credit, Ontario
Phone (416) 278-2296

Open Daily: 11:30 a.m. - 11:00 p.m.

Monday to Thursday — evenings 8 to 10 p.m.
Special drinks and snacks served, such as: croquets, haring, Nasi, Sate, Bahmi and much more.

Religion

Can laypeople understand prophecies?

Joann Norris

I love computers! I love controlling them, yet, like most people, I fear them controlling me. You have to be able to think in order to solve a problem in a computer program — and I love the challenge of unraveling a computer puzzle.

Likewise, God has challenged us to think through the problems we encounter as Christians. Some of the "puzzles" we may one day have to solve include those prophecies given in the scriptures. Before you say, "Well, no one can really understand the prophecies," please read on.

Our society has been so inundated with prophecies, from the men in long robes carrying placards, to Jeanne Dixon, to Karnak the Magician, that we have come to pooh-pooh the very word "prophecy." "How ridiculous," we say. "What a bunch of nut-cases!" And, if we have some knowledge of the scriptures, we might even quote 1 Thessalonians 5:2 — "for you yourselves know full well that the day of the Lord will come just like a thief in the night." This tells us, does it not, that we cannot possibly know when Jesus will come again — that we cannot tell when that particular prophecy will be fulfilled.

But, does it tell us that we cannot understand any prophecy, or that we should disregard them all? Of course, not!

Prophecies are for knowing

As Christians, it's true we need to disregard the prophecies of false prophets, but *not* disregard prophecies altogether. God gave us prophecies (2 Peter 1:20-21)!

The Jews who did accept Christ had their belief in Him proved by the fulfilment of the prophecies of the Old

Testament. They knew the prophets, they memorized the prophecies, and many were prepared when their Messiah came. Others weren't, because they really didn't believe that the prophecies would be fulfilled, or they were not open to *how* the prophecies would be fulfilled.

So many of today's Christians have taken on the attitude of those Jews. They were given prophecies in the Old Testament — we have been given more in the New. And yet, like them, many of us don't believe that what has been prophesied will ever come to pass, at least not in *our* time. Could it be that, like those Jews, we don't relate what is happening to what has been prophesied? Do we even know what has been prophesied?

A "neat" invention

I teach gifted students in grades one thru six. Part of our curriculum includes computer awareness and basic computer literacy. Recently, I attended a workshop at which the instructor, a Christian woman, was telling us about one of the "neatest" new developments in computer technology — a tiny microchip which could be implanted into the human body (in either the hand or perhaps on the upper part of the head). This implant would somehow enable the wearer to communicate with any computer for which it might be programmed. Projected completion date — turn of the century! Neat, huh?

I was a bit startled by this news, and began talking to



some other Christians about the significance of this little device. Many of these Christian friends, I was surprised to learn, thought nothing of it as biblically significant, but were simply aghast at the rapid advance in technology. Many of them referred to Orwell's 1984, but few referred to Revelation!

If you haven't seen the biblical significance in this device, then read Revelation 13:16-18. (Other parts of this passage might also prove interesting to computer-literate Christians.)

What really concerned me about all of us this was the lackadaisical attitude of this teacher and of those Christian friends. She thought that it was "neat" and will probably (unless she studies the scriptures some more) be one of the first to get one, because she doesn't see its biblical significance — as a possible fulfilment of a prophecy.

On the alert

Perhaps this microchip is the "mark of the beast," perhaps it is not. Perhaps all of the events described in Revelation will

come to pass in our lifetimes, perhaps they will not. We don't really know when the prophecies will be fulfilled or how (remember 1 Thess. 5:2?), but we need to safeguard against the possibilities.

The devil doesn't jump out at us and say, "Hi, I'm Satan and I'm going to tempt you to sin"; and I don't think that anyone will program the computer to say, "Hi, I'm the beast and this implant is my 'mark.'"

As Christians, we need to analyse our actions before we carry through with them. We may soon be faced with a choice as to whether to have this implant placed on our hand or head — or *not*. If we do take it, might God be pleased or displeased? (Is it at all possible that it might be the mark of the beast?) If we don't take it, might God be pleased or displeased? Might His Kingdom be increased or decreased because of our action? It will be up to each of us to decide what to do. God has given us the prophecies and we each need to think and pray about the significance of events today and how they relate to

Bible prophecies. We need to teach our children and new Christians about the New Testament prophecies so that they might be better able to safeguard their own souls against the wrath of God. (Revelations 14:9-12)

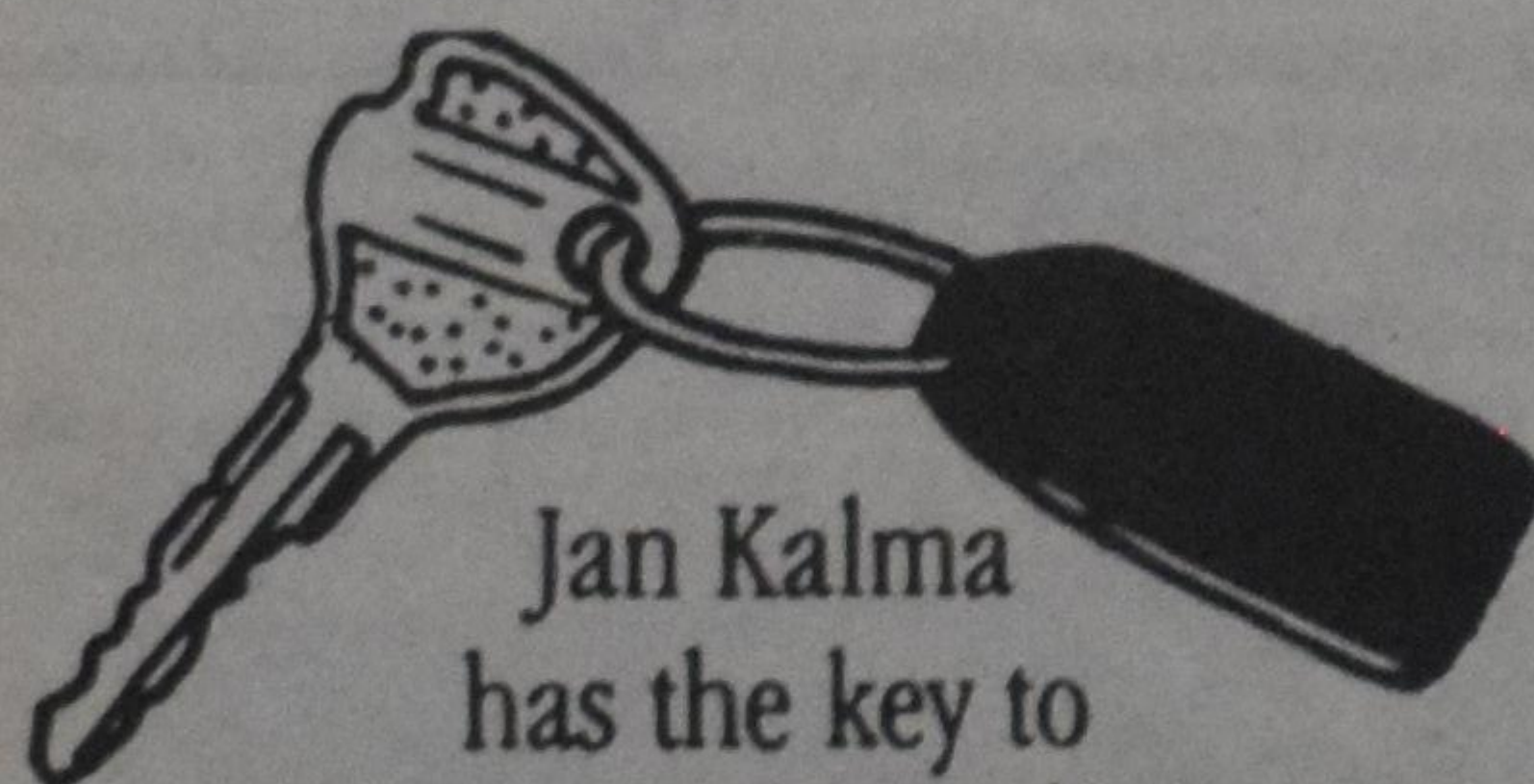
Can a layperson (or anyone else) understand the prophecies? Perhaps not, but I can guarantee that if we don't *know* the prophecies, then we certainly don't stand a chance of understanding them.

Joann Norris lives in Okeechobee, Florida.

OPEN HOUSE

C.C. will host an open house on Oct. 2, 1987. Come visit our NEW facilities from 4 p.m. - 10 p.m.

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.
(and will deliver car to Amsterdam Airport if desired)

Ltd **AutoRent**

jan kalma

De Meer 24, 9201 EZ Drachten
The Netherlands - Tel. (31)5120-15199

Attention!!

When you rent a Kalma car during 1987, don't forget to ask Jan Kalma for a copy of the beautiful poster created to remember this year's 50th anniversary of Princess Juliana and Prince Bernhard — C.C. staff.

Buy from the manufacturer and save!

Imported German Furniture ...

- Traditional and Contemporary
- Oak and Walnut
- Sofa, Loveseat & Chairs with coil springs
- Last a lifetime
- Fabrics: Mohair & Dralon



SCHRÖDER FURNITURE
CANADA LIMITED

Dundas St., Hwy. #5
(2 blocks west of Erin Mills Pkwy.)
Mississauga
828-9511

3455 Fairview St.
Burlington
639-2292

“ ‘The Reverend’ ’s last stand”

Carl D. Tuyl

There is among us of late a sort of linguistically reformatory movement which attempts to banish the title “reverend” from ecclesiastical vocabulary. Some grammatically enlightened persons in our midst have discovered that “reverend” is an adjective that requires an accompanying noun. There are always people who regard the purification of life as their calling. Unable to bring about much purification in other areas, they sublimate their efforts in the field of language.

One could, of course, call the minister “reverend Sir,” which, although grammatically correct, would require a degree of civility which for many is too difficult to achieve.

So the linguistic purists have cast about for suitable substitutional nomenclature, and have hit upon “pastor,” which has a nice, non-threatening sound to it, especially when used in combination with a given name, such as in “Pastor Gilbert,” “Pastor Erwell,” or “Pastor Pete.”

Before the title “reverend” joins other noble appellations as “your honour,” and “your worship” in obscurity, I would like to ease my conscience by attempting at least one apology to save the old familiar adjective, which in my admittedly naive understanding of language could be allowed to stand by itself. Never having been particularly attracted to, or occupied with the defense of popular causes, I feel no trepidations about anticipated disapproval.

I would, first of all, like to say that not all language demands grammatical purity. Poetry would probably die a sudden death if it was compelled to adhere to strict rules of grammar. Shakespeare himself starts one of his sonnets with this line: “I never saw that you did painting need...” and another one begins as follows: “O, how I faint when I of you do write,” none of which would probably be approved by any teacher beyond Grade two.

Declarations of love would suffer from emotional anemia if they were to be approved by standards of grammar. Very few marriage proposals have been accepted because they were crafted in grammatically correct language, and even fewer have been rejected because they lacked linguistic precision. The great linguist and orator Winston Churchill was once reminded by a rather junior member of parliament that sentences ought not to end with a preposition, upon which the Great One replied: “That is something up with which I am not going to put.” Even the Holy

Spirit in his wisdom allowed his instruments of inspiration aberrations of language.

Not so those who frown on the old familiar title of “reverend.” They are not willing to follow the divine example of allowing room for a language of the heart even if it transgresses in the area of purity. Language is not beyond their radical efforts of ongoing reformation. They walk around with their dictionaries and grammar textbooks at the ready like freedom fighters (or Contras) in the field of language. They take aim at revered customs and subject them to their scrutiny, like baggage handlers inspecting luggage at an airport that has received a bomb threat.

The grey-haired veteran of the ministry of the gospel, who baptized generations of children, married their parents and buried their grandparents, and who was respectfully called “reverend” by the latter because of the God he served and represented, must not be called: “Pastor Bill.” There is something derogatory in that, like calling your grandmother Sis. It is in my mind akin to the boorishness of that American journalist who called out to Her Majesty the Queen: “Hey Liz!” Even that holy canon of linguistic purity *The Oxford English Dictionary* mentions instances as far back as the early eighteenth century where the adjective was used by craftsmen of the language without being attached to a noun.

The ambassador of a country is not called “your excellency” because he or she is such an excellent person, rather because of respect for the country represented in that person. The judge is called “your honour” because of respect for the court, not for his person. The title “reverend” in Presbyterian and Reformed usage does not want to imply any quality in the bearer of that title, but rather it acknowledges with reverence and respect the Almighty in whose name this person speaks from Sunday to Sunday:

To be sure, to call that person “reverend” is committing a grammatical mistake. Reverend is an adjective that does require a noun to which it can attach itself. The community that does reject the old title, however, lives quite contentedly with many other linguistic monstrosities. “Reverend” simply became the fall guy upon whom all the fervor of linguistic reformation was heaped.

The title “pastor” is an illegal alien in the Reformed vernacular. It has come to our vocabulary like an illegal immigrant. It is reminiscent of pre-reformation times when members of the clergy were so



called. It is also borrowed from Lutheran usage where the title was not so much parachuted in, as it was preserved as a venerable relic of earlier times. Or it is copied from circles where worship is exercised with manifestations of hysteria.

The word has, moreover, a rather one-sided connotation: shepherd. There might be a hidden theological motivation in the new term. A shepherd is supposed to lead his flock to green pastures without any effort on the part of the flock itself. When the Dutch speak of a minister as “shepherd” it is never separated from the title “teacher.” Those two terms were inseparable: shepherd and teacher. The newfangled insistence on “pastor” may just be a sub-conscious rejection of the teaching aspect of the ministry. Attendance at the second service, which traditionally is the teaching service, could support that observation.

With these paragraphs then I

consider to have acquitted myself of the self-appointed duty to protect the title “reverend.” It is probably done in vain, like trying to create appreciation for the

second service conducted by “Pastor Jack.”

Pastor Carl is a reverend in the First Christian Reformed Church of Kingston, Ontario.

Come to the OPEN HOUSE of Calvinist Contact

at 261 Martindale Road, Unit 4
St. Catharines
Friday, October 2
from 4 to 10 p.m.

The staff will be on hand to greet you and show you around our new facilities.

Classifieds

Classified Rates	Marriages	Anniversaries	Anniversaries	Anniversaries
Births \$22.00 Marriages & Engagements. \$25.00 Anniversaries..... \$30.00 Obituaries..... \$30.00 Notes of thanks..... \$21.00 Birthdays..... \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10. For letter under file number, \$10 extra. Photos: \$7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address. Note our new address: Calvinist Contact Publishing Ltd., 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9	DEHAAN-DEVRIES: Mr. and Mrs. J. deHaan and Mr. and Mrs. J. deVries are pleased to announce the marriage of their children AUKJE and STUART JOHN. The ceremony took place on Saturday, Sept. 19, 1987, at 2:00 p.m., in the Free Ref. Church, Dundas, Ont. Rev. A. Baars officiated. Future address: 26 Blythewood Cresc., Chatham, ON N7M 5N4 DE JONG-WESTERVELD: With thankfulness to God, Mr. and Mrs. Tjibbe De Jong and Mr. and Mrs. Bernard Westerveld of Dunnville, Ont., are happy to announce the forthcoming marriage of their children, FIONA and WILFRED PAUL. The marriage ceremony will take place, the Lord willing, on Friday, Oct. 2, 1987, at 7 p.m., in the Bethel Chr. Ref. Church, Dunnville, Ont. Rev. Harry A. VanderWindt officiating. Future address: R.R.#2, Dunnville, ON N1A 2W2 DYKSTRA-NYDAM: Believing that the Lord has brought them together, Mr. and Mrs. Jack and Sadie Dykstra of St. Thomas, Ont., are pleased to announce the forthcoming marriage of their daughter RENATA SADIE to RICHARD, son of Mr. and Mrs. Ray and Irene Nydam of Strathroy, Ont. The ceremony will take place, the Lord willing, on Saturday, Oct. 10, 1987, at 3:30 p.m., in the First Chr. Ref. Church, St. Thomas, Ont. Rev. Peter Meyer officiating. Future address: 367 Robert St., Strathroy, ON N7G 3M2 JAGER-SIEBRING: With joy and thanksgiving, Mr. and Mrs. Klaas Siebring of Mill Bay, B.C. and Mr. and Mrs. Cal Jager of Sumas, Washington, announce the forthcoming marriage of their children ALBERT and RUTH. The ceremony will take place, on Saturday, Oct. 3, 1987, at 2:30 p.m., in the 3rd CRC of Lynden, Wa. Pastor J. Kits officiating. OEGEMA-KAASTRA: With joy and thankfulness to the Lord, we, Mr. and Mrs. Herman Oegema of St. Thomas and Mr. Jack Kaastra of Aylmer, are pleased to announce the forthcoming marriage of our children, EVELYN RUTH and THOMAS WILLIAM. The ceremony will take place, the Lord willing, on Saturday, Oct. 3, 1987, at 3:30 p.m., in the First Chr. Ref. Church of St. Thomas, Ont. Rev. P. Meyer officiating. Future address: R.R.#2, Springfield, ON N0L 2J0	Harlingen Calgary 1947 October 2 1987 "Your faithfulness continues through all generations; you established the earth, and it endures." (Psalm 119:90) With thankfulness to the Lord, we celebrate the 40th anniversary of our parents, SIMON and IDSKJE BAKKER (nee DeWit) May the Lord continue to bless you with his faithfulness every new day. Congratulations and love from: Arend & Doro Bakker — Orangeville, Ont. Jennie & Ralph Liesemer — Innisfail, Alta. Dirk & Jenny Bakker — Rocky Mountain House, Alta. Clara & Lloyd Copithorne — Cochrane, Alta. John & Linda Bakker — Calgary, Alta. Sid & Irene Bakker — Fonthill, Ont. Ellen & Brian Engbers — Calgary, Alta. David & Liz Bakker — Calgary, Alta. and 24 grandchildren Address: 4824 Montana Cresc., Calgary, AB T3B 1E8 Warffum, Gr. St. Ann's 1957 October 12 1987 Wedding text: "Jesus also was invited to the marriage." (John 2:2) JACOB and ANNEKE DEKKER (nee Bouwsema) With joy and thankfulness to our Lord we wish to announce the 30th anniversary of our dear parents and grandparents. May the Lord continue to bless you. With love from your children: John & Margriet Kruisselbrink; Rebekah, Rachelle — Erin, Ont. Jeff & Grace Schilstra; Kristen, Joshua, Brenda — Smithville, Ont. Jake & Frances Dekker; Cassandra — Niagara-on-the-Lake Herry Philip & Douglas Dekker — at home Home address: Sixteen Rd., R.R.#1, St. Ann's, ON L0R 1Y0 Andijk Byron Centre 1937 September 23 1987 With thankfulness to our Lord we wish to announce our 50th wedding anniversary, ANDREW and ANNIE HAAKSMA (nee Koen) 11 children and one with Jesus. 28 grandchildren, five great-grandchildren. 8517 Elkwood, Byron Center, MI 49315	Oudega, Fr. Wyoming, Ont. 1932 1987 "In Him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace which He made to abound toward us in all wisdom and prudence." (Eph. 1:7,8) On Oct. 7, 1987, we hope to celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents, TAEDE and AUKJE DEELSTRA (nee DeBoer) Thanks be to God for his wonderful grace and care for each year gone by. May God continue to bless our parents in the years ahead. Congratulations from your loving children: Gordon & Hilly Ellens — Sarnia, Ont. Herb & Riek Deelstra — Bright's Grove, Ont. Frances & Hank Dykema — Wallaceburg, Ont. Ralph & Alice Deelstra — Wyoming, Ont. John & Pauline Deelstra — Wyoming, Ont. Henry & Gladys Deelstra — Brentwood Bay, B.C. Jane & Gary Kroesbergen — Sarnia, Ont. Arnold & Anne Deelstra — Atwood, Ont. Alice & Harry Giethoorn — Sarnia, Ont. Bonnie & John Van Kesteren — Chatham, Ont. Margaret & John Hopman — Sarnia, Ont. 50 grandchildren and 23 great-grandchildren. Open house will be held at the Wyoming Chr. Ref. Church, from 2-4:30 p.m., on Oct. 7, 1987. Best wishes only, please. Home address: Post Office, Wyoming, ON N0N 1T0 April 4, 1975 12½ Oct. 4, 1987 "Sing to the Lord a new song, for He has done marvelous things." (Ps. 98:1a) After each having experienced the pain of losing their first partner, it is now 12½ years ago that RICK and BARBARA FEENSTRA found new happiness with each other. We, your children, grandchildren, and great-grandchildren, are joyful with you and pray for continued blessings for you in your marriage. Congratulations from all of us! Home address: 70 Front Ave., Brockville, ON K6V 4J6 1952 1987 On Friday, Oct. 2, 1987, D.V., our parents, MARKUS and JEAN HOVING will celebrate their 35th wedding anniversary. We thank God for the years He has given to you, Mom and Dad, and we pray that you might be blessed with many more. Congratulations and love from your children and grandchildren: Harry & Glenda; Marcia, Jodi, Mark Susanne & Sam; Christy, Angela, Lisa Bas & Diane; Melissa George & Joanne; Michelle, Leslie Bill & Grace (fiancee) Jane & Harry; Adam, Sarah, Rebecca John & Catherine Liz Mike Best wishes can be given to our parents at an open house to be held on Sat., Oct. 3, 1987, from 8-10 p.m., in the Senior Citizen Building in Holland Marsh. Home address: R.R.#2, Newmarket, ON L3Y 4V9	1937 September 29 1987 "O give thanks to the Lord, for He is good." (Psalm 106:1a) Our hearts are filled with gratitude to God as we rejoice on the 50th wedding anniversary of our parents and grandparents, C. PAUL and JANNETJE KAPTEYN (nee Rupke) Love and congratulations from your children and grandchildren: Peter & Hester Kapteyn; Paul, Jim, Peter, Julie — Ottawa, Ont. Anne & Andrew Woudstra; Johanna, Kristy — Barrie, Ont. Christiaan & Rachel Kapteyn; Shenton Ruth — Owen Sound, Ont. Mary & Gerard Visser; Wayne, Eric, Terence, Marcel — Crapaud, PEI Jane & Fred Wissink; Frederik, David, Eric, Chelsea — Ottawa, Ont. Mailing address: P.O. Box 495, Cornwall, PEI C0A 1H0 "The Lord has done great things for us and we are filled with joy." (Ps. 126:3) We thank God for his constant faithfulness, love and care for our parents, JACK and JENNIFER TURKSTRA (nee VanderVelde) who celebrated their 35th anniversary on Sept. 9, 1987. We love you, Mom and Dad, Pake and Beppe, and thank you for your love. Annette & Fred Colenbrander; Jennifer-Joy, Anna-Marie, Jan-Tina, Johan Roy & Marie Turkstra; Aaron, Jonathan, David Andrew Turkstra & Trish Roukema John & Wilma Turkstra Hilery & Nick Burlie Christina Turkstra
Thanks	VANDERIET: We wish to thank all our relatives and friends who came to celebrate with us our 50th wedding anniversary. We also thank everyone for their best wishes, gifts and the many cards we received. Above all, we thank and praise the Lord who made it possible that we could celebrate our anniversary in this pleasant manner. Catherine and Casper Vanderiet, 299 Mill Rd., Apt. 1608, Etobicoke, ON M9C 4V9			
Birthdays	1907 October 15 1987 We rejoice and give thanks to the Lord, as we hope to celebrate the 80th birthday of our mother, grandmother and great-grandmother, WIETSKE VANDERSTELT We hope and pray that the Lord will keep her in his care and continue to bless her in the years to come. All friends and relatives are invited to an open house on Saturday, Oct. 17, from 2:30 - 4:30 p.m., in the church hall of the Brantford Chr. Ref. Church, Patterson Ave., Brantford, Ont. Best wishes only, please. Tony & Janny VanderStelt Rita & Peter DeGelder Jenny & Peter VanEgmond Bob & Betty VanderStelt Arie & Tini VanderStelt Wilma & John Mantel 26 grandchildren, six great-grandchildren. Home address: 363 Sheridan St., Brantford, ON N3S 4R9			
Anniversaries	 <i>Congratulations to Andrew and Annie Haaksma (nee Koen) who will celebrate their 50th wedding anniversary, D.V., on September 23, 1987.</i>			

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

Please indicate when new address takes effect.

Effective: _____

Name: _____

New Address: _____

City: _____

Prov.: _____

Code: _____

mail to:
CALVINIST CONTACT
99 Niagara Street
St. Catharines, ON
L2R 4L3

Classifieds

Anniversaries	Obituaries	Accommodations	Accommodations	Accommodation
1947 October 2 1987 With joy and thanksgiving to our Lord, we are happy to announce the 40th wedding anniversary of our parents and grandparents, ANTON and DOROTHY VANWYK (nee Deelstra) We pray that the Lord will continue to bless and keep them in his care for the coming years. With love from your children and grandchildren: Sylvia VanWyk Hank & Audrey Bouwma; Jodi, Kevin John & Joan Klazinga; Kristina, Amy, Andrew, Jamie Wes & Dorothy DeBoer; Michelle, Wesley Nancy VanWyk Open house will be Oct. 3, from 2-4 p.m., in the Wyoming Chr. Ref. Church basement. Home address: 580 Ontario St., Wyoming, ON N0N 1T0	"The Lord is my strength and my shield; my heart trusts in him, and I am helped." (Ps. 28:7a) Suddenly, on Sept. 6, 1987, the Lord called home our dearly loved wife, mother and grandmother, HINKELAUTENBACH (nee Draaistra) at the age of 49. She is survived by her husband Melvin and her children: Mary & Arie Struyk; Harry, Melvin, Michael, William Fred & Leah Lautenbach Harvey & Carol Lautenbach Earl Lautenbach & Lisa Vellekoop Wendy Lautenbach She is also survived by six sisters and three brothers, all living in Canada. R.R.#1, St. Catharines, ON L2R6P9 On Sunday, Aug. 23, 1987, the Lord took home to his church triumphant, our father, grand-father and great-grandfather, JOHN WILLIAM NYLAND in his 79th year. Dearly beloved husband of the late Hanna Nyland and dearly loved father of his children: Hank & Laney Nyland — Millgrove Christine & John Vandenberg — Dundas Fred & Grace Nyland — Millgrove Fondly remembered by 14 grandchildren and six great-grandchildren. "For to me, to live is Christ and to die is gain." (Phil. 1:21) The Lord called home on Sept. 11, 1987, our dear friend, ZWAANTJETEN KLOOSTER May our Lord comfort her family. She will be missed by her friends: Mr. & Mrs. D. Van Stralen Mr. & Mrs. S. Vlietstra Mrs. M. Huisman Mrs. J. Hofstede Mr. & Mrs. Hoogendoorn Holland Christian Homes, Brampton	I am looking for a place to stay, room and board, in Toronto, preferably in the area of the DeVry Institute of Technology, starting sometime near the end of Oct. Or I am looking for 2 or 3 other males who want to share an apartment in Toronto. Please call me at (519) 638-2851; or write: Kevin Geerlinks, Box 162, Drayton, ON N0G 1P0	Looking for room and board in the Beamsville area, from Monday through Friday. Call Clarence Van Soelen at 386-6198.	Christian, non-smoking female is looking for roommate to share 2-bedroom apartment, downtown Toronto. Call Judy at (416) 488-6864 and leave message.
		For Sale	Help Wanted	Help Wanted
		Mobile home for sale, sizes 10 by 55 feet, fully furnished. One bedroom, kitchen, living/dining-room and bathroom, also sunport, 30 miles north of Walt Disney, Tavares, Florida. For information call :1-705-737-5697. Asking price: \$6,000 Cdn.	Help wanted on dairy farm in Barrie area. Looking for person to do light chores and some field work. Good house supplied. Call John or Harry Eisses at 705-436-1980 or 436-1109.	Full-time help needed on a dairy farm. Phone (519) 523-9241.
		Stringed instruments, German made Heintl violins, violas and cellos in like new condition; complete with bows and cases. Instruments are full-size; 10 violins at \$350 each; 5 violas at \$450 each; 3 cellos at \$750 each. For information contact Calvin Davies at London District Chr. Secondary School; (519) 455-4360.	Glendale Motors in Ancaster requires a full-time class "A" mechanic. Also a young person interested in an apprenticeship. Both starting as soon as possible. Phone (416) 648-1032 or eve. 383-7792.	Couple, mature, married, free to be houseparents for small Chr. home near Whitby, Ont., for emotionally distressed adults. Residents are on medications and diets prescribed by doctors and on work and recreational programs under our director. Faith work, accommodations and food provided, weekends off. Write Mr. J. Fletcher, 63 Devon St., Brantford, ON N3R 1M5 or call 519-752-1932.

Obituaries

Ps. 103:15-17.
Suddenly, as the result of a motor-cycle accident, the Lord took home,

BEN DEVRIES
on Sept. 11, 1987, in his 17th year.
Much loved son of Berend and Jo DeVries.
Brother to:
Wilbur & Renee DeVries — Edmonton
Albert & Eveline DeVries — Ottawa
Sydney DeVries — Kenora
Grandson of Wytse DeVries — Holland
Uncle to: Doug, Robbie and Jeffrey; Joyce and Jenny.
Funeral service was held on Sept. 14 in the Trinity Chr. Ref. Church, St. Catharines. Rev. Jack Vos officiating.
7th Street, R.R.#3, St. Catharines, ON L2R6P9

Welk een vriend is onze Jezus, die in onze plaats wil staan.
Welk een voorrecht, dat ik door Hem, altijd vrij tot God mag gaan.
In Jezus ontslapen, mijn lieve vrouw en der kinderen zeer zorgzame, lieve moeder en oma,

MARIA JACOBA GILS-Lowijs
op de leeftijd van 72 jaar.
Georgetown: H. Gils
Georgetown: A. Gils
R. Gils-Scheffer
Oakville: A. Gils
Y. Gils-Heeg
Winnipeg: A.A. Hordyk-Gils
G. Hoordijk
en kleinkinderen.
26 augustus 1987
59 Main St., North, Georgetown, ON L7G 3H4

For Sale

Een Leuk Geschenk Voor Holland
VAN TOEN EN NU
door Lini R. Grol

Een gezellige dichtbundel met knipsel-illustraties, 60 bladz., \$5.50.
Send cheque or money order to:
Send _____ copies of _____
to: Name _____
Street _____
City _____ Prov. _____
Code _____
\$1.50 postage and handling per book. Two copies mailed free of charge.
Lini Grol, 1431 Pelham Rd.
Fonthill, ON L0S 1E0

Personals

Christian lady in early 30s wishes to meet a sincere Christian, non-smoking gentleman between the ages of 32 and 40. I am a teacher who enjoys good music, travel and the outdoors. Send recent picture. Reply to Calvinist Contact, File #2469, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R6P9

Het Consulaat Generaal zou gaarne in contact willen komen met de navolgende personen:
VERHOEVEN, Jan Cornelis, geboren op 29 juli 1922, laatstbekende adres in Nederland: Petuniastraat 23A, Vlaardingen, naar Canada vertrokken op 27 mei 1958.
DE VOS, Anthonis Johannes, geboren op 6 september 1922 te Haarlem, naar Canada vertrokken op 20 maart 1953.
Consulaat-Generaal der Nederlanden
1 Dundas St., W., Suite #2106, Box 2
Toronto, ON M5G 1Z3
Telefoon: (416) 598-2520

Real Estate

ADA REALTY LTD.
3412-102 Ave.
Edmonton, AB
T5W 0A3
Tel. 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Come to C.C.'s open house on Oct. 2!

More classifieds on next page.

Personals

Single Christian dad, age 26, 5'7", 185 lbs., interests include antiques, camping, family outings, movies and music, would like to meet a single marriage-minded woman with similar interests, living in Southern Ontario. (Children welcome). Please send your reply to Calvinist Contact, File #2472, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R6P9.

I am a sincere Chr. widow; have three small children; love outdoors — living on a farm in Ontario. I would like to come in contact with a sincere Christian gentleman who is loving and caring. Serious replies only. Please include photo. Write to Calvinist Contact, File #2473, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R6P9

Christian widow wishes to meet a gentleman in his mid- to late fifties, who is caring, thoughtful and can be a good friend. I am active, outgoing and love to read and travel. Please send recent photo and reply in either Dutch or English to Calvinist Contact, File #2474, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R6P9

ELECTRICIANS

Well-established electrical contractor requires **established apprentices** and **journeymen** for immediate long-term employment for qualified employees in new construction in the London area.

We offer above-average wages and a complete benefit package.

For consideration, please submit a complete resume in confidence to:

PRO ELECTRIC INC.
141 Falcon Street, London, ON N5W 4Z2

Sales Representative needed

to market our specialty products

PREMIER SCHOOL AGENDA AND BINDER REMINDER

to the Junior and Senior High Schools in the Provinces Alberta/British Columbia

Candidate must be neat — well spoken — capable of working independently

Interest or experience in the educational field an asset.

Good base salary plus commission, travel expenses and other company benefits.

Please apply:

Premier Printing Ltd.
One Beghin Avenue, Winnipeg, MB R2J 3X5
Phone (204) 663-9000

Residential & Community Resource Co-ordinator

Bethesda Christian Association for the Handicapped has an excellent opportunity, in beautiful B.C., for an innovative individual who will supervise existing resources, propose and develop new housing and community programs. Knowledge of G.S.P., I.P.P., Community Care Facility Act "Adult Regulations" and proposal preparation is essential. Qualified applicants must have minimum B.A. degree in human services, extensive experience working with handicapped people, strong interpersonal and supervisory skills, previous working relationships with government officials, and a firm Christian commitment.

Attractive salary and benefits.

For information, contact:
Bert Altena, Administrator
Bethesda Christian Association
P.O. Box 40, Mt. Lehman, B.C. V0X 1V0
(604) 856-4440

AN EQUAL OPPORTUNITIES EMPLOYER

Classifieds/Events

Teachers
BRANTFORD: Due to maternity leave we are looking for a Kindergarten teacher for Brantford Chr. School, from Jan. 4, 1988, until the end of the school year. This is a part-time position, 3 days per week (Mon., Wed., Fri.) and also a possible 2 mornings remedial. Submit resume to: Mr. C. Vanderveen, Principal, c/o the school at 7 Calvin St., Brantford, ON N3S 3E4; telephone: (519) 752-0433.
LEDUC, ALTA: Covenant Chr. School invites applications for a 2-3 grade combination teaching position beginning Jan., 1988. Please contact: Lloyd Den Boer, Principal, Box 1595, Leduc, AB Canada T9E 2Y9, (403) 986-8353 or Diane Groenewold, 78 Bella Coola Dr., Leduc, AB T9E 1S1; (403) 986-8192 before Oct. 15, 1987.

For Rent
Florida-Gulf of Mexico: 2-bedroom condo, ideal family place in Indian Rocks, very private, heated pool, across road from beach. Available until Jan. 23, 1988. Rent rates US \$350-500 per week. Phone Toronto: 226-1137 or 785-0794.
Fort Meyers, Florida: 1-bedroom trailer with airconditioning and Florida room. 3 miles from beach. Available Oct., Nov., Dec., and after Mar., 1988. \$200 U.S. per week. Call: 416-639-8199.

Vacations
Discover the Magic of Muskoka and the spectacular fall colours at friendly **FALCON LODGE**. Clean, comfortable, self-catering apartments and cottages at off-season rates starting September. Safe, sandy beach, games room, outdoor hot tub and sauna. Canoes and paddleboat no charge. Your hosts: Ton and Cathy Struyk
Falcon Rd., Huntsville, ON P0A 1K0
Tel: (705) 789-2603

Collingwood condo
2 bedroom, beach, pool, tennis, golf, horse-back riding, at \$350 a week. Special rates for spring and fall.
Call: H. Bloemsm
(416) 648-2182

Real Estate
Modern dairy farm
150 acres, metal-covered barn and 45-stall addition. Stable cleaner, pipeline, 2 harvester silos, livestock and quota may be purchased.
Contact Steve Plater
S. Shannon Realty Inc.
176 Hurontario St.
Collingwood, On L9Y 2M2
tel. 705-445-7833

Miscellaneous
Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Calvinist Contact
keeping the community informed.

You are invited to attend an

Inspirational Evening

October 9, 1987
at Maranatha Christian Reformed Church, Scott St.
St. Catharines, Ont.
8:00 p.m.

Guest Speaker: Dr. Robert Grossmann (M.A.R.S. Seminary)
"The Beauty of Reformed Liturgy in Corporate Worship"

Opportunity will be given for the audience to participate in discussion with Dr. Grossmann.

For information call: (416) 562-4276

VISIT THE **NETHERLANDS BAZAAR** ADMISSION FREE



Saturday, October 24, 1987, 10 a.m. to 10 p.m.
Thornhill Community Centre, 7755 Bayview Ave., Thornhill
Corner Bayview Ave. & John St., between Steeles Ave. & Hwy. 7
Ample parking space and Markham Bus takes you from Finch Subway to Centre.

It's also never too late to donate.

Please contact:
Ge Spaans 477-1243
or Bets Speelman 742-1172
Tell your neighbours, friends and family and arrive in great numbers!

An Inspirational Meeting
in London Bethel CRC
at 8 p.m.

Speaker: Rev. Arthur Besteman
Topic: "CRC future, where do we go from here?"
EVERYONE WELCOME

Sponsored by the Concerned Members of the CRC of Classis Chatham

★ **SPECIAL** ★

HOLY SPIRIT

2ND ANNUAL

★ **CONFERENCE** ★


★ TO THE REFORMED FAITH ★

ALL DAY,
SAT. OCT. 24, 1987

In the beautiful new buildings of
REDEEMER COLLEGE
777 Highway 53 East, Hamilton (Ancaster), Ontario CANADA
9 AM TO 10 PM (REGISTRATION STARTS AT 9 AM)

A WHOLE DAY OF WORKSHOPS, PRAISE, WORSHIP, AND DYNAMIC TEACHING ENDING WITH SPECIAL EVENING WORSHIP SERVICE WITH
Grace Reinders & Colleen Reinders of Unity Music Ministries AND THE CELEBRATION SINGERS

REGISTRATION \$15. PER PERSON (NOT INCL. MEALS)



A Christian Communications Centre conference
For more information call (416) 890-3222

LET'S GO DUTCH



Netherlandic Studies Program
Spring Semester of 1988

Courses Offered
Dutch Language and Literature
Dutch Art and Architecture
Dutch Culture and Society
History of the Low Countries
International Marketing
Individual Studies

For further information contact:
Dr. K.J. Boot, Director
Netherlandic Studies Program
Dordt College
Sioux Center, Iowa 51250
Call collect (712) 722-3771
Ext. 6263 or 6261
Deadline: November 1, 1987

Toronto District Christian High School

Due to unforeseen complications
the **anniversary celebrations**
have been postponed
until **April, 1988.**

Further information will follow.

Events

Calendar of Events

- Sept. 26 25th anniversary of Rev. Carl Tuyl's ministry. First CRC will celebrate this event at 7:30 p.m. in the Bay Park Baptist Church, 775 Progress Ave., Kingston, Ont.
- Sept. 27 Organ recital by Chris Teeuwsen, organ instructor at Redeemer College. The first in a series of three to be held Sunday afternoons at 3:00 p.m. at Zion Evangelical Lutheran Church, 1010 Michigan Ave. (1 block off Main St.), Niagara Falls, New York. Subsequent recitals: Oct. 18, James Bigham; Oct. 25, Marian Van Til.
- Sept. 29 Lecture by Harry Antonides, CLAC Research Director, on "Unions on the Farm, Inevitable or Desirable," at 8 p.m., University of Guelph, Animal Science Building. Cost \$2.00. Sponsored by CFF of Ont., CRC Huron Campus Ministries, Jesuit Farm Project, MCC and others.
- Oct. 2 Open house at Calvinist Contact's new office located at 261 Martindale Rd., Unit 4, St. Catharines, Ont. From 4 till 10 p.m. Join us for refreshments and see how C.C. comes to you, step by step!
- Oct. 2 Inspirational meeting at 8 p.m. in Bethel CRC, London, Ont. Speaker: Rev. Arthur Besteman on "CRC future, where do we go from here?" Sponsor: Concerned members of the CRC of Classis Chatham.
- Oct. 3 Sixtieth anniversary and reunion of "Christelijk Lyceum (HBS)" in Apeldoorn, The Netherlands. On this occasion the school will publish a book commemorating the airplane accident in Oct., 1946. Former students can write to Wim J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.
- Oct. 3 All-day Coffee Break and Story Hour Inspirational Rally at the TDCH, Woodbridge, Ont. For info. call Olga Anjema at (519) 786-5557.
- Oct. 6 Lecture by Alex Sim, farmer/sociologist, on "Spirit, Agriculture and Rural Community," at 8 p.m., University of Guelph, Animal Science Building. Cost \$2.00. Sponsored by CFF of Ont., CRC Huron Campus Ministries, Jesuit Farm Project, MCC and others.
- Oct. 9 Inspirational evening at 8 p.m. in Maranatha CRC, 301 Scott St., St. Catharines, Ont. Guest speaker: Dr. Robert Grossman (M.A.R.S.) on "The beauty of Reformed liturgy in corporate worship." Discussion. For info. call (416) 562-4276.
- Oct. 9-10 25th anniversary celebrations of the Thunder Bay Chr. School, Thunder Bay, Ont. All former teachers, students and supporters are invited to celebrate God's faithfulness.
- Oct. 9-10 TDCH 25th anniversary! Oct. 9: 8 p.m. evening of entertainment; Oct. 10: 2 p.m. open house and reunion; 7 p.m. anniversary banquet. Please call TDCH in Woodbridge to reserve banquet tickets (416) 851-1772.
- Oct. 3-18 25th anniversary of the Blyth CRC, Blyth, Ont. For info. phone Fritz Datema at (519) 526-7202.
- Oct. 16-18 Salem Marriage Enrichment Weekend at the Aurora Conference Centre, Aurora, Ont. For info. call Salem's Hamilton office at (416) 528-0353.
- Oct. 17 Organ concert by virtuoso organist Andre Knevel at 8 p.m., Christ Church Cathedral, James St., Hamilton, Ont. Tickets at the door.
- Oct. 17 St. Thomas & District Male Choir "Crescendo" Concert in United Church, Kincardine, Ont., at 7:30 p.m.
- Oct. 20 Lini Grol speaks at the Burlington Public Library (Dutch Day), Burlington, Ont.
- Oct. 21- Nov. 11 Educational seminars on "anger" to be held Oct. 21, 28, Nov. 4, 11, led by Jan Anne Murray at Christian Counselling Services, Toronto, Ont. Sessions are from 7:30 till 9 p.m. Tuition \$95.00. For info. call (416) 489-3350.
- Oct. 22 Musical variety evening sponsored by Ontario Chr. Teachers' Assoc., from 7:30 - 9 p.m. in the auditorium of Redeemer College, Ancaster, Ont.
- Oct. 23 Adoramus Maranatha Choir from Hamilton & York in concert in Barrie, Ont. Watch for announcements.
- Oct. 24 Adoramus Maranatha Choir from Hamilton & York in concert in Orangeville, Ont. Watch for announcements.
- Oct. 24 Netherlands Bazaar from 10 a.m. to 10 p.m. in Thornhill Community Centre, 7755 Bayview Ave., Toronto, Ont.
- Oct. 24 1987 Holy Spirit Conference at Redeemer College, Ancaster, Ont. For info. contact Christian Communications Centre, P.O. Box 216, Station R, Toronto, ON M4G 3Z9 or phone (416) 890-3222.
- Oct. 24 Reunion Voormalig Bataljon Friesland, Vliegbasis Leeuwarden, The Netherlands. For info. contact Jan De Vries, 2 White St., Apt. 315, St. Catharines, ON L2N 1Z2, or phone (416) 935-8266.
- Oct. 24 25th anniversary celebration evening of Oshawa's Immanuel Christian School at 7 p.m. at Henry Street High School, Whitby, Ont. Oct. 25: Service of Praise with Rev. Henry De Bolster delivering kyenote; Oct. 26: Grandparents' Day; Oct. 28: open house. For info. call Shirley Verkuyl (416) 725-8812 or Wilma den Boer (416) 985-8278.
- Nov. 3 Choir and organ concert by the O.C.M.A. directed by Leendert Kooij. Special guest organist: Klaas Jan Mulder. At 8 p.m. in Central Presb. Church (Charlton & Caroline), Hamilton, Ont.
- Nov. 6 Choir and organ concert by Leendert Kooij's O.C.M.A. and organist Klaas Jan Mulder. At 8 p.m. in St. James Cathedral (Church St.), Toronto, Ont.
- Nov. 7 Choir and organ concert by Leendert Kooij's O.C.M.A. and organist Klaas Jan Mulder. At 8 p.m. in George St. United Church, Peterborough, Ont.
- Nov. 7 Sarnia Christian School Annual Bazaar and Auction, at 1273 Exmouth St., Sarnia, Ont. (afternoon and evening).
- Nov. 7 Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College. The two-manual organ, built in 1880 in the Netherlands, will be played by organist Christiaan Teeuwsen, Redeemer's new Assistant Professor of Music.
- Nov. 14 Back to God Hour Rally at 7:30 p.m. in Redeemer College Auditorium, Ancaster, Ont. Dr. Joel Nederhood will speak on: "Free to Live."
- Nov. 21 Arts & Crafts Festival at TDCH, Woodbridge, Ont.

Advertising deadlines

Dated	Mailed	Two column ad deadline	Classified deadline
Fri.Oct.2	Tues.Sept.29	Wed.Sept.23-8:30a.m.	Thurs.Sept.24-8:30a.m.
Fri.Oct.9	Tues.Oct.6	Wed.Sept.30-8:30a.m.	Thurs.Oct.1-8:30a.m.
Fri.Oct.16	Tues.Oct.13	Wed.Oct.7-8:30a.m.	Thurs.Oct.8-8:30a.m.

Fifth Annual Senior Citizens Day

at Redeemer College

Thursday, October 29th
Registration 10:00 a.m.

Lunch will be served at \$6.50 per person

If you would like to join us, please register by calling the college at (416) 648-2131

Join us for a day of worship, fellowship and fun!



Happy Anniversary!

As a way of extending our congratulations, C.C. will publish anniversary pictures free of charge for those couples celebrating 50 years or more together.

All other pictures are subject to a charge of \$7.50 (Canadian).

Weekly Crossword by Robert O. Wilson

- ACROSS
- 1 Holding device
6 Heroic poem
10 Times of note
14 Toil
15 Body of an organism
16 NJ city
17 Mountain crest
18 "— Morn"
20 NCO
21 Abound
23 Foreigners
24 Private entrance
26 Surgery mark
27 Sch. subj.
28 Periods of youth
32 Fish sauces
35 Consider
37 Poem
38 Start of an Emerson poem
42 Bikini part
43 Unusual thing
44 Ancient chariot
45 Comeback of symptoms
48 Function
49 Leader: abbr.
50 Clergymen
54 Besides
57 Time periods
58 Make lace
59 Apers
61 Hackneyed
63 Croissant
64 Goddess of discord
65 Sniggler
66 — contendere
67 Of right mind
68 Active persons

- DOWN
- 1 Fastener
2 Musically slow
3 Aids
4 Witticism
5 Sham
6 Ger. city
7 Gray opus
8 Devilish child

1	2	3	4	5	6	7	8	9	10	11	12	13
14					15				16			
17					18				19			
20				21	22			23				
24			25				26					
			27				28			29	30	31
32	33	34			35	36				37		
38					39				40	41		
42					43				44			
45			46	47				48				
			49				50			51	52	53
54	55	56				57				58		
59					60				61	62		
63					64				65			
66					67				68			

© 1987 Tribune Media Services, Inc.
All Rights Reserved

08/04/87

Last Week's Puzzle

M	A	R	C		R	A	C	E	D		M	O	M
O	P	A	H		A	T	O	N	E		H	A	L
T	I	T	I		B	O	R	E	R		A	R	E
E	N	S	E	M	B	L	E		E	D	I	S	O
				F	A	I	L		E	L	U	L	
R	A	T	E	R	S			P	R	I	N	T	I
E	P	O	X	Y		B	R	A	C		O	D	O
N	I	L	E		R	O	O	S	T		T	I	R
T	A	L	C		A	R	N	E		T	H	O	S
E	N	S	U	R	I	N	G		D	I	E	T	E
				T	I	N	E		B	A	N	C	
S	A	T	I	N	Y		P	O	T	S	H	E	R
O	L	A	V		D	O	O	N	E		I	R	A
F	I	R	E		A	D	L	E	R		E	I	R
A	T	E			Y	E	A	R	S		F	E	E

08/04/87

- 46 Greek god
47 Malay canoe
48 Footed vase
50 Oater group
51 Steps over a fence
52 Spud
53 Lob and mob followers
54 Gull's relative
55 Melville opus
56 Male animal
57 Ireland
60 — pro nobis
62 Old auto

Dutch

Organist Jan Zwart nam ze bij de hand

A.J. Klei

De gereformeerden herdenken dit jaar twee mannen. De één omdat hij honderdvijftig jaar geleden werd geboren, de ander omdat hij vijftig jaar terug gestorven is.

Mooie vraag voor een gereformeerde kwis: Wie zijn dit ...? Abraham Kuyper en Jan Zwart! Prima geantwoord! Tien punten erbij.

Over Abraham Kuyper zal ik het niet hebben, die is voor degelijker kolommen bestemd, het gaat mij om Jan Zwart. Toch wijd ik eerst enkele zinnen aan Kuyper en die haal ik bij Jan Romein vandaan. Nader: uit zijn opstel, 'Abraham Kuyper, de klokkenist der kleine luyden,' dat te vinden is in het vierde deel van 'Erflaters van onze beschaving' door Jan en Annie Romein.

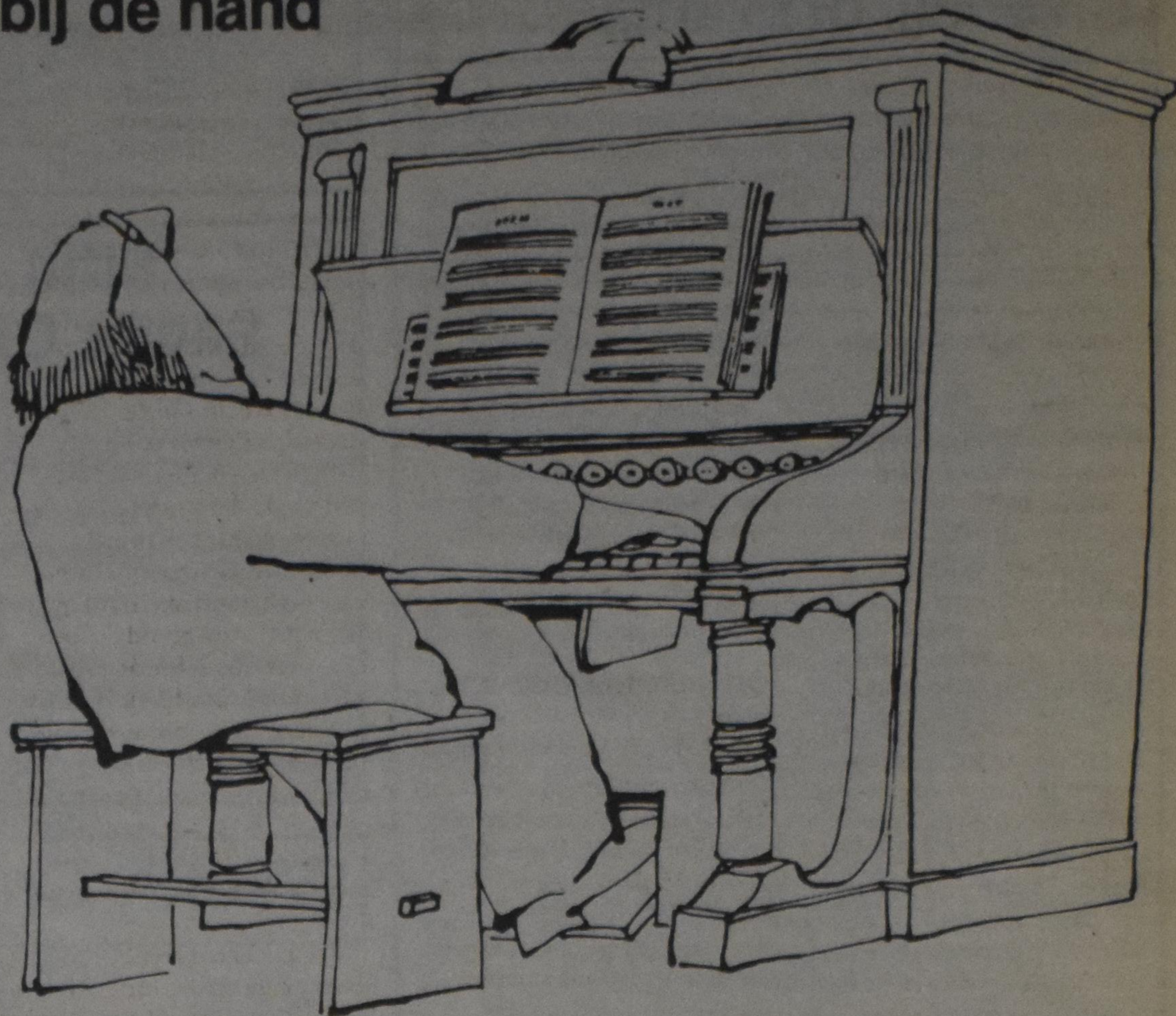
In zijn nogal meeslepend opstel omschrijft Romein de door Kuyper aangewezen Gemene Gratie heel treffend en niet ongeestig als 'De sordine (geluidsdemper, ajk) op de paradijsvloek' en dan merkt Jan Romein op: "Door de Gemene Gratie (...) stootte hij (Kuyper, ajk) tevens de wereld van wetenschap en kunst voor zijn geloofsgenoten open.

Dat zij er aanvankelijk slechts bedremmeld en oogknipperend binnengingen, was onvermijdelijk. Niet alle Kuyperianen konden nu eenmaal Kuypers zijn.' De man nu die de bedremmelde en oogknipperende gereformeerden bij de hand nam en ze behoedzaam de wereld van de kunst binnenvoerde, was de organist Jan Zwart.

Bij deze gedachte wend ik

onlangs krachtig bepaald toen ik de hedendaagse Nederlandse componist Peter Schat op het televisiescherm waarnam. Het was op een zondagavond, de VPRO zond in het kader van het Holland Festival een avond met moderne muziek uit het Concertgebouw te Amsterdam uit — en tot de uitgevoerde werken behoorde een compositie van Peter Schat, die daarover ook werd geïnterviewd. Opeens viel me in dat Peter Schat van huis uit een Utrechtse gereformeerde bakkerszoon is en, overwoog ik, alle kans dat hij zijn eerste muzikale impulsen ontving toen ze bij hem thuis naar de wekelijkse orgelbespeling van Jan Zwart voor de NCRV zaten te luisteren. Ik ga maar na bij mezelf. De allereerste keer dat ik een beetje bewust naar muziek luisterde, was op die verre maandagmiddag (Jan Zwart speelde altijd

's maandags voor de radio, tussen de middag, anderhalf uur lang). Mijn vader moest eigenlijk weer naar zijn werk, maar treuzelde nog even om een bepaalde liedbewerking van Jan Zwart ten einde toe te kunnen horen. Was het 'Houd Gij mijn handen beide?' Of 'Ga niet alleen door 't leven?' Ik weet het niet meer, maar wat ik wel weet, is dat ik via zo'n bevattelijke liedbewerking bij andere orgelmuziek en verder bij symfonische muziek terecht ben gekomen. Niet actief, ik heb het nooit verder gebracht dan tot een, weliswaar krachtig, vertolker van bekende psalmen en gezangen op het harmonium, — nee, als passief luisteraar. Als genietend luisteraar.



Zo zijn er eindeloos veel gereformeerden die door middel van Jan Zwart muziekliefhebber zijn geworden. Hij ging, zoals ik al zei, behoedzaam te werk. Hij trakteerde de luisteraars niet meteen op een moeilijk verteerbaar stuk, hij had steeds als 'binnenkomer' een parafrase op een vertrouwde melodie: van een psalm, een gezang of een geestelijk lied. Zo heeft hij tallozen over een drempel heen geholpen.

Dit is heel belangrijk geweest. De gereformeerden, nog maar net kleine luyden af, hadden in de jaren twintig en dertig wel wat anders aan hun hoofd dan cultuur. Ze waren op alle terreinen des levens,

zoals ze zelf graag zeiden, druk in de weer: kerk, staat en maatschappij, nietwaar? Maar aan kunst, aan kunstbeoefening kwamen ze, een enkele uitzondering daargelaten, niet toe. Kunstenaars, van welk slag ook, werden trouwens een beetje argwanend bekeken. Dichten of pianospelen en tegelijk goed-gereformeerd zijn, kon dat eigenlijk wel? Jan Zwart bracht ze dus bij de muziek, via zijn orgel. En van 't een komt 't ander. De gereformeerde mensen betraden oude gotische kerken, waar ze anders geen voet zetten, voor een orgelbespeling. Ze keken onder het luisteren naar de spitse

bogen ... en wie zal zeggen, hoeveel gereformeerden op die manier bouwkunstige belangstelling of kennis hebben gekregen?

Of ze gingen, dankzij de opvoeding van Jan Zwart, naar een concert met een werk van Debussy. Hè, mooi is dat! Impressionistische muziek heet dat, zeg je? Je hebt toch ook impressionistische schilderijen, tenminste dat meen ik eens gelezen te hebben ... Enfin, zo kon je via Jan Zwarts bewerking van, pak weg, 'Alle roem is uitgesloten,' je uiteindelijk zelfs nog schilderkunstig gaan ontwikkelen!

Ik wou maar zeggen dat Jan Zwarts optreden, achter de manualen van het orgel vooral, maar ook aan de schrijftafel of achter een kathedraal, van groot belang is geweest voor de culturele emancipatie van de gereformeerden.

Of Jan Zwart zelf gereformeerd was?

Van huis uit wel, maar hij had het hersteld-evangelisch-luthers geloof van zijn orgel in de kerk aan de Amsterdamse Kloveniersburgwal aangenomen. Zijn omvangrijk gezin bleef echter gereformeerd, hijzelf in zijn hart ook en als ik vertel dat iemand als professor Klaas Schilder hem grotelijks bewonderde, kunnen we op dit punt geheel gerust zijn.

Over de aard van de muziek van Jan Zwart heb ik het hier niet gehad, dat gebeurt elders wel en is inmiddels ook al gebeurd. Er zijn zelfs 'richtingen' onder de herdenkers van Jan Zwart en ook dat laat ik rusten. Ik wilde in dit stukje Jan Zwart laten zien als iemand die ... Laat ik maar kortweg zeggen: als een muzikale Abraham Kuyper.



Happy Anniversary!

As a way of extending our congratulations, C.C. will publish anniversary pictures free of charge for those couples celebrating 50 years or more together.

All other pictures are subject to a charge of \$7.50 (Canadian).

SINCE 1753

A Delicious Tradition

Douwe Egberts Gourmet Coffee

After Dinner Coffee Full Roast Fine Aroma Coffee Medium Roast Traditional Coffee Medium Roast

Holland's traditional gourmet coffee has been delighting palates for over 200 years. Now it's available at a popular price. Treat yourself soon!

Look for Douwe Egberts Gourmet Coffee at your local delicatessen.

Er is bij ons ingebroken!

“Het is een onaangename verrassing, wanneer je bij thuiskomst bemerkt, dat er een ongewenste bezoeker in je woning is geweest. Een vreemd idee, dat iemand alles overhoop haalt en zonder scrupules meeneemt wat van zijn gading is! Je hoort dagelijks verhalen over inbraken. Wie er uit eigen ervaring over kan meepraten, die spreekt er toch anders over. Te snel wordt er dikwijls geconcludeerd tot ‘stom toeval.’ Toch doe je soms zeer merkwaardige ontdekkingen. Een ‘samenloop van omstandigheden’ als het oog er voor open gaat. Terwijl ik nog wat onthutst door de kamer loop, zie ik op de salontafel het laatste nummer van Elseviers Magazine liggen. Op de omslag staat duidelijk aangegeven waar het hoofdartikel aan gewijd is: ‘Stelen mag niet meer’ (bang zijn wel!). Dit ‘ongewenst bezoek’ inspireerde ds. G.H. Abma tot het schrijven van zijn kroniek in het jongste nummer van ‘Kontekstueel.’ Waardevol genoeg om u er nog wat uit door te geven!

Waar inbraak toe inspireert
Een dief deinst ook nergens voor terug. Binnengekomen via een balkondeur in het meest heilige vertrek van de pastorie, had hij gesnuffeld in allerlei degelijke paperassen. Er is evenwel niets gebleken van enige belangstelling voor de met zorg beschreven prekenboekjes. Zelfs de bovenop de stapel liggende catechismusprek over het achtste gebod was niet verdwenen. Het zou de gemeente overigens geen kwaad doen, als de in de loop der jaren opgebouwde voorraad eens stevig uitgedund werd! Wie de waarde van de prediking in ‘de kontekst van de tijd’ gaat zien, die zal trouwens toch al liever niet te vaak een ‘oud paard’ van stal halen. Zo’n opgekamd rendier loopt immers sukkelachtig over de reeds lang platgetreden paden! Als in de verkondiging de ervaringen van het leven van iedere dag mede een rol gaan spelen, dan zal het Woord ongetwijfeld meer ‘spreken’ in de actualiteit. Hiermee is geen pleidooi gevoerd voor het streven naar ‘gezochte toepassingen.’ De ijdelheid van de ‘prediker’ wordt enorm gekieteld, wanneer iemand geheel perplex verklaart ‘het nog nooit zó gehoord te hebben.’ De vrees is dan echter gegrond, dat er uiteindelijk weinig uit de bijbel in doorklonk. (Een professor in Kampen wees ons als studenten al op het ‘gevaar van de originaliteit’; hij zei: “Wanneer je iets zegt, dat nog nooit vóór jou gezegd is, dan zal het waarschijnlijk ook nooit meer na jou gezegd worden!” — jga) Mij gaat het om de toepassingen van het geloof. Hoe gaan we om met geld en goed?

Omgaan met geld en goed
In de Bergrede sprak de Here Jezus op een niet mis te verstane wijze over de manier waarop we onze bestaanszekerheid zoeken. Bij het verzamelen van allerlei kostbare voorwerpen, ben je altijd kwetsbaar voor de vernielende werking van ‘de tand des tijds’ en voor de vervreemdende activiteiten van mensen met te lange vingers. Je bent alleen safe als je belegt in de hemelse regionen. Heel onbevangen heeft de Here Jezus het over het ‘verzamelen van schatten in de hemel.’ Door de omgang met Hem krijgen we het zicht op de echte rijkdom: “Waar uw schat is, daar zal ook uw hart zijn.” Tijdens het catechisatie-uur zitten de pubers altijd wat te grinniken als deze passage gelezen wordt. Laat de predikant zich daar niet al te veel over opwinden. Die jongeren konden er juist wel eens heel veel van begrepen hebben! Immers, op welke manier de gedachten ook hun loop hebben: een schat neemt het verliefde hart in beslag! Bonhoeffer heeft heel ontmaskerend gezegd, dat we ons hart aan een verleidelijke schat verpanden, als we daardoor verhinderd worden God boven alles lief te hebben en belemmerd worden Christus te gehoorzamen. Over de ‘verleiding van de rijkdom’ heeft de apostel Paulus heel indringend geschreven in zijn brief aan de hem zo sympathieke ‘pastorale medewerker’ Timotheüs (6:6-10 en 17-19). Graag ter lezing en overdenking aanbevolen!

Rijkdom en armoede
De zogenaamde ‘kleine criminaliteit’ is in ons land tot een groot probleem geworden.

Om die terug te dringen is het niet raadzaam alleen de symptomen te bestrijden. Er moet vooral gezocht worden naar de oorzaken. Wat dat betreft lopen de meningen natuurlijk uiteen. Het diepste peilen we de sociale nood, die tot stelen drijft, wanneer we ons realiseren hoe hier de wrange vrucht van de secularisatie geplukt wordt. Met ontsteltenis las ik hoe een hoogleraar in de criminologie (prof. dr. R. Jongman te Groningen) bijna aanmoedigt tot overtreding van het achtste gebod. Voor hem is het sleutelwoord bij de veelvoorkomende criminaliteit heel eenvoudig: armoede! In de dertiger jaren hebben de mensen uit pure ellende brood gestolen. Achteraf wordt daar toch vergoelijkend over gesproken: de nood dreef hen ertoe. Nu steelt men geen brood, maar probeert die dingen te pakken te krijgen, die thans tot de ‘primaire levensbehoeften’ gerekend kunnen worden. Waarom zou de één dat wel mogen hebben, terwijl de ander het zich niet kan aanschaffen? “En als je een uitkering hebt en je kunt die zaken niet betalen, dan heb je het morele recht om die dingen bij elkaar te jatten.” N.B. zo zegt de prof. het! Met verontwaardiging kun je daarop reageren. Toch lopen ook wij het risico, bij het opkomen voor de wet des Heren, de barmhartigheid uit het oog te verliezen. De wijze Agur bad dan ook een tweeledig gebed: “Geef mij geen armoede of rijkdom. Voed mij met het brood van mijn bescheiden deel, opdat ik zat zijnde U dan niet verloochene en zeg: Wie is de HERE? Of dat ik, verarmd zijnde, dan niet steel en de Naam van mijn God aantast” (Spreuken 30:8,9) Als we tot armoede vervallen lopen we het gevaar met onze ‘grijpgrage vingers’ van alles bij elkaar te pakken en daarmee de goede Naam van God door

het slijk te sleuren. Wanneer het alles ‘boter tot de boom’ is en wij het ‘goed kunnen doen,’ dan weten we ons snel zo onafhankelijk, dat we niets met God van doen willen hebben. Denk daarbij dan niet direct aan de ‘verwaten moderne mens,’ die meent zichzelf best te kunnen redden. Veeleer kan de onrechtvaardige rechter, die in het evangelie genoemd wordt, model staan. Van hem lezen we, dat “hij God niet vreesde en geen mens ontzag” (Lukas 18:1-8). Fundamenteel is namelijk de ‘vreze des Heren.’ Daaruit bloeit het wederzijdse respect op van de arme voor de rijke en van de rijke voor de arme. Het gaat om een voor God verantwoord rentmeesterschap: wie een dief was, stele niet meer! En dat geldt voor beiden!
J.G. Arensman

Overgenomen uit: Friese Kerkbode

Share the vision!

The world is complex, confusing and secular.

Calvinist Contact

focuses on events in the light of God's Word.

If you agree with our focus ...

Supply us with the names and addresses of up to six persons you believe would benefit from receiving a four-week free subscription to Calvinist Contact at no obligation.

1

Name (Please print)

Address

Postal Code

2

Name (Please print)

Address

Postal Code

3

Name (Please print)

Address

Postal Code

4

Name (Please print)

Address

Postal Code

5

Name (Please print)

Address

Postal Code

6

Name (Please print)

Address

Postal Code

May we tell them you suggested their names? ☐ Yes ☐ No

Please print your name

Send to: "Share the Vision," Calvinist Contact, 99 Niagara St., St. Catharines, Ontario L2R 4L3

CHRISTIAN STEWARDSHIP SERVICES

helpt u gaarne en gratis met het maken van uw testament, beschikkingen voor een spaarplan, of investering van eventuele gelden. De vertegenwoordiger van CSS is bereid om u thuis te bezoeken voor een vertrouwelijk gesprek, en is ook beschikbaar voor lezingen over het onderwerp van geld beheer.

CSS

21

Schrijf naar: CSS, 455 Spadina Ave., #210, Toronto, ON M5S 2G8
Of bel: (416) 598-2181

Books/Meditation

Robert VanderVennen, book review editor

Philosophy

Dooyeweerd's social theory

Herman Dooyeweerd, A Christian Theory of Social Institutions. Translated by Magnus Verbrugge. Edited with an introduction by John Witte, Jr., LaJolla, California: The Herman Dooyeweerd Foundation, in co-operation with Paideia Press, 1986. Paper, 120 pp., \$6.95. Reviewed by Hendrik Hart, Senior Member in Systematic Philosophy, Institute for Christian Studies, Toronto.

This is the first volume in *The Collected Works of Herman Dooyeweerd*. The death of this Christian philosopher from Holland was the occasion for the institution of The Herman Dooyeweerd Foundation, whose main task is the publication of Dooyeweerd's writings. This first book, therefore, represents a milestone in the life of this young foundation for which congratulations are in order.

The present slender volume contains the text of a series of 10 lectures Dooyeweerd gave shortly after the Second World War, some 40 years ago. Though the actual concepts presented may be somewhat outdated now, the attempt by Dooyeweerd to shape a number of typical Calvinist points of view in such a manner as to enrich our understanding of what human society is remains helpful reading even today. It is no wonder, then, that in his "introduction" John Witte, Jr., stresses this very dimension of Dooyeweerd's work, namely his efforts to build bridges between theology and philosophy and between philosophy and the sciences. In this excellent section of Witte's presentation, we get an idea of how Dooyeweerd helped us understand that you don't simply jump from a creed into a scientific theory if you want to be a Christian scholar.

Dooyeweerd first explains his distinctive view of social philosophy in the context of the debate in his time about this matter. He then develops his

views of how different religious positions have shaped the social thought of various thinkers and what might be the conceptual shape of a Christian approach. That is followed by an analysis of the complexity of the structure of social realities. Next Dooyeweerd presents his overview of the fundamentally different categories of social realities. Then he presents a more detailed analysis of some of these categories. He concludes with a more prophetic statement about the calling of believers in this area.

This little book, with the actual Dooyeweerd text covering no more than 77 pages, reads well, though it is by no means a popular treatment. The translation of Dooyeweerd's difficult Dutch is into very readable English, especially if we take into account the editor's efforts to stay as close to the original as possible. For all those who have the patience and the background to consider carefully an in-depth structural analysis of human society on a philosophical level, this is a manageable introduction.

Since this is the first fruit of the Foundation's work, I may assume that pointing out some serious shortcomings will help in preparing subsequent volumes.

First, though I handled it with care, the book began to fall apart in my hands by the time I had read up to page 21.

Second, the introduction shows that though the book may have been well edited, it has not been well copy-edited. On pages 7 and 14 the original is referred to both as being lectures "of" sociology and lectures "on" sociology. On p. 13 "pathbreaking" is a Dutchism for "baanbrekend." On p. 11 the movement intended is called the Secession in English, not Separation; and the Afscheiding in Dutch, not Scheiding. Dooyeweerd's thesis title included "het" as the fourth word. One assumes that in the same note Kuyper's followers did what they did in

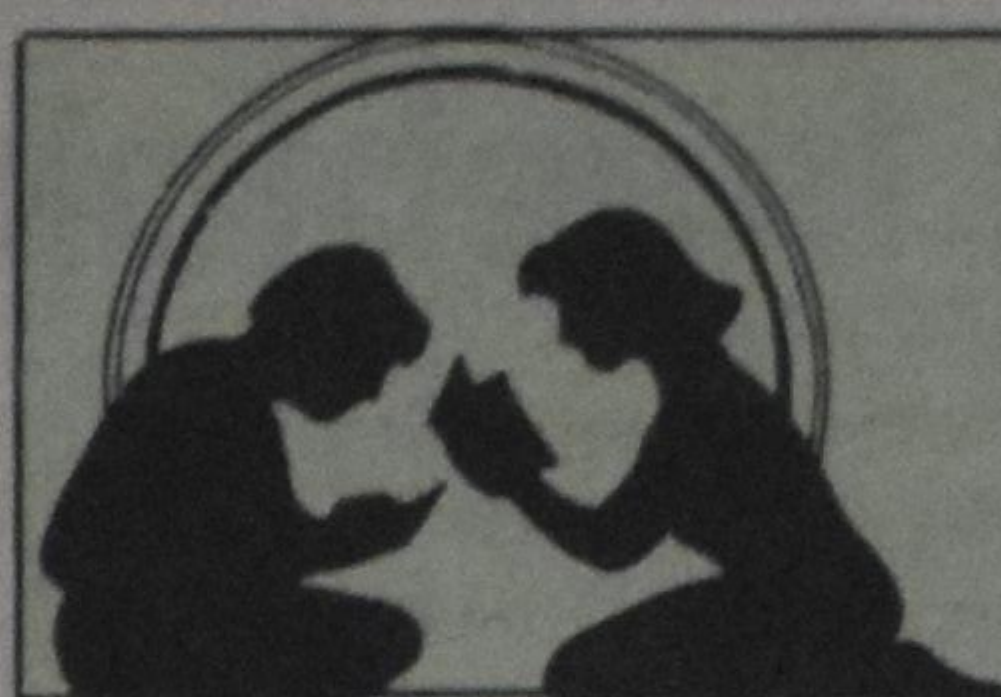
"that spirit" and not in "the spirit." Numerous more examples could be given of poor copy-editing.

Third, there are also strange inaccuracies of translation, too many not to receive attention. Here are some examples. On p. 31, "middel" is not "mode," but "means." On the same page, "binnen onze" should in this case read "within our" instead of "inside our." On p. 32 "more than a sporadic" should be "beyond a more or less." On p. 33 "only possible recourse" should be "unavoidable conclusion."

Fourth, there is more than a hint that the editors are opting for a conservative policy on gender inclusivity. Dooyeweerd was a man of principle, but in no sense of the word a conservative. I therefore consider it to be going against the spirit of the author to speak of human beings as "man" (13) and to capitalize exclusively-used male pronouns for God, even though the capitalization policy is such that word of God is not capitalized (16) (NB: "His word"), nor is "reformed church" capitalized even when it is the proper name of an actual church denomination.

Fifth, the introduction, insofar as it tries to capture the more technical sides of Dooyeweerd's thought as ontology, is inadequate and obviously written by a non-philosopher. Pages 21-23 unfortunately support continuation of the myth that Dooyeweerd's thought is basically a matter of modalities. That section also supports continuation of the misunderstanding that modal theory is something unrelated to traditional philosophical analysis.

These five shortcomings are all important and I hope that the Foundation will do its utmost to improve on these points in the future. But they do not detract from the importance of the Foundation's task, nor from the praise that is deserved for putting out this first volume. Resources both of money and talents are very limited. The task is immense. This is an important and in many ways fine beginning.



Friends of God

Wayne Brouwer

A unlikely team

"When they arrived, they went upstairs to the room where they were staying. Those present were Peter, John, James and Andrew; Philip and Thomas, Bartholomew and Matthew; James son of Alphaeus and Simon the Zealot, and Judas son of James." (Acts 1:13)

Someone has suggested the following scene: a large envelope is delivered one day to the carpenter shop of "Joseph & Sons, Ltd." in Nazareth. The return address shows that it is from "Jerusalem Management Consultants" of Jerusalem, Judea. It is for Jesus ben Joseph regarding the resumes of 13 men he has selected for a special mission. The letter inside reads as follows:

Dear Sir:

Thank you for submitting the resumes of the 12 men you have picked for management positions in your new organization. All of them have now taken our battery of tests; we have not only run the results of these test through our computer, but also arranged personal interviews for each of them with our psychologist and vocational aptitude consultant.

The profiles of all tests are included, and you will want to study each of them carefully

As part of our service and for your guidance, we make some general comments, much as an auditor will include some general statements. This is given as a result of staff consultation and comes without any additional fees.

It is the staff opinion that most of your nominees are lacking in background, education and vocational aptitude for the type of enterprise you are undertaking. They do not have a team concept. We would recommend that you continue your search for persons of experience in managerial ability and proven capability.

Simon Peter is emotionally unstable and given to fits of temper. Andrew has absolutely no qualities of leadership. The two brothers, James and John, the sons of Zebedee, place personal interest above company loyalty. Thomas demonstrates a questioning attitude that would tend to undermine morale. We feel it is our duty to tell you that Matthew has been blacklisted by the Greater Jerusalem Better Business Bureau. James, son of Alphaeus, and Thaddaeus definitely have radical leanings, and both registered a high score on the manic-depressive scale.

One of the candidates, however, shows great potential. He is a man of ability and resourcefulness. He meets people well, has a keen business mind and contacts in high places. He is highly motivated, ambitious and responsible. We recommend Judas Iscariot as your controller and right-hand man. All of the other profiles are self-explanatory. We wish you every success in your new venture.

Sincerely,
Jerusalem Management Consultants

Can you imagine this unlikely fellowship of "losers" to be the foundation upon which Jesus would build His church (Eph. 2:20)? Fortunately, Jesus sees in us things we will never see ourselves. And more than that, Jesus makes us to be what we could never be on our own. That's grace. And that is ultimately what Judas Iscariot could not understand or receive.

When Jesus submits a profile on you to the Father, what will it say? Perhaps the "Jerusalem Management Consultants" would write something different, but ultimately, they're not the ones doing the hiring in the Kingdom of God!

Wayne Brouwer is pastor of the First Christian Reformed Church in London, Ontario.

REINDERS

Reinders Group Ltd.

Architects, Consulting Engineers, Planners,
Project Managers & Contractors
Niagara-on-the-Lake, Brampton, Barrie,
Iqaluit, Montreal, Halifax

P.O. Box 278, Brampton, Ontario Canada L6V 2L1 (416) 457-1618

MacMASTER POOLMAN & DE VRIES

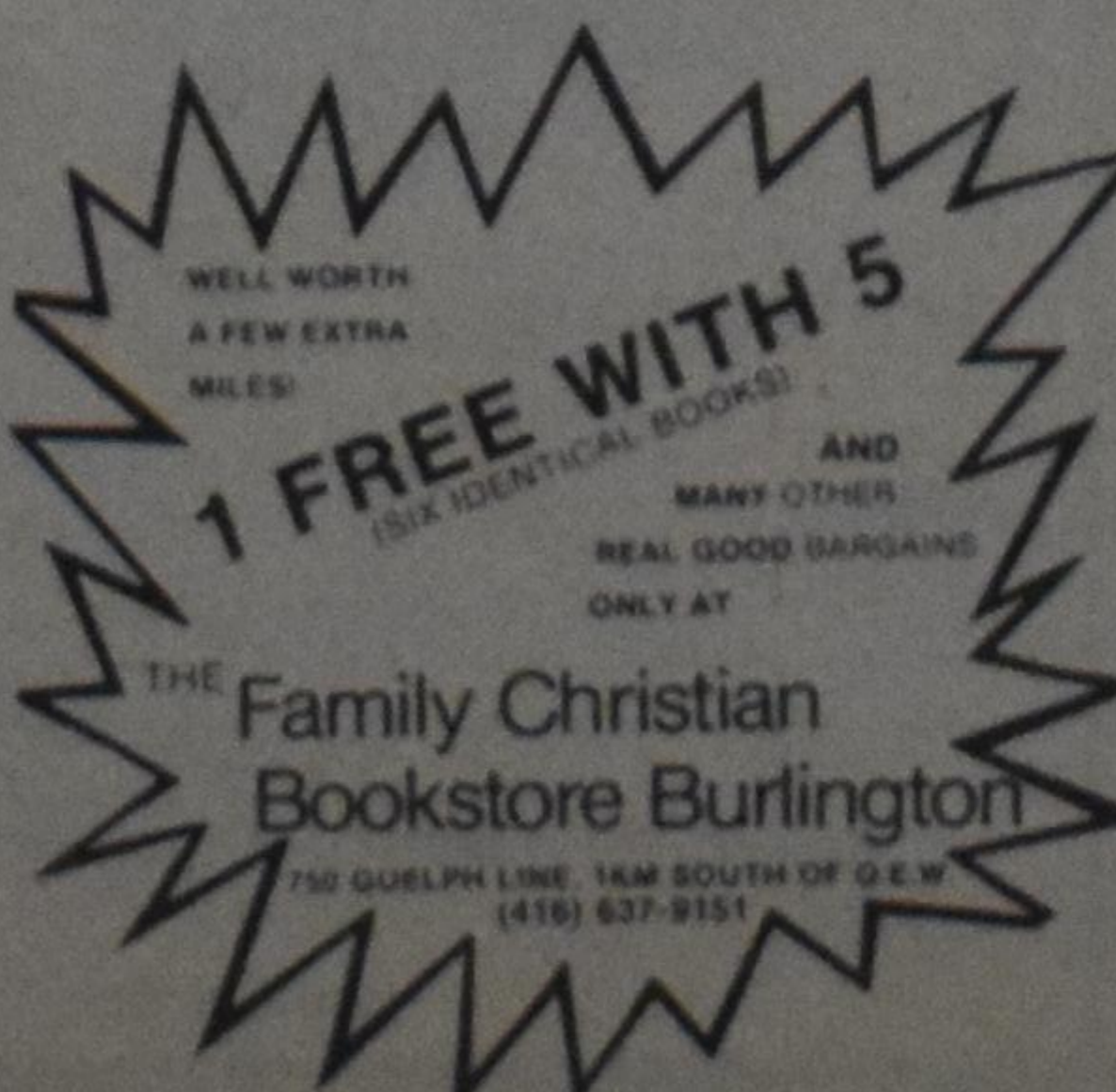
BARRISTERS, SOLICITORS, NOTARIES

181 University Ave., Suite 1802, Toronto, ON M5H 3M7; 365-0258

Willem G. Poolman
(Mr. in de Rechten, Leiden)

Leonard de Vries, LL.B.

Also Dutch Law



Nelson Insurance Brokers Ltd.

PETER TOERING - KLAAS TERPSTRA -
JOHN VAN WIJNGAARDEN - MARTHA BUNKER -
RALPH TOERING

auto-fire-liability-bonds-casualty-life-mercantile

453 Plains Road West, Burlington, Ontario L7T 1H1
Telephone: 526-8790 Hamilton